Scientology 2002

The Fileclerk's Guide to
The Philadelphia Doctorate Course

by The Fileclerk

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FOREWORD

In December 1952, L. Ron Hubbard gave a series of lectures for the Philadelphia Doctorate Course, presenting the theory of Scientology, the Science of Knowing How to Know, together with the principles governing the application of Scientology in auditing (spiritual counseling).

He had also written a textbook to accompany the lectures, which was then published as "Scientology 8-8008," and came to include some later material.

The present text, based on the lectures themselves, is similar to that textbook, but goes deeper and with more detail into some aspects of the human spirit, especially with regard to what is called "one's own universe."
It is not an original LRH text, but rather a "BOTWO," "based on the works of." The title "Scn. 2-2002" is in commemoration of the 50th anniversary of the original PDC.
As the subtitle "The Fileclerk´s Guide to the PDC" suggests, it is not intended as a substitute to studying the lectures themselves, but rather as an introduction to awaken the reader's curiosity and cause him/her to study the lectures themselves - which is a grand and rewarding endeavor; or if the reader knows the lectures already, the text will function as a review.

The writing tries to emulate LRH´s style, and from time to time commenting or explanatory remarks were inserted, which usually go to the end of the paragraph where they appear.
Unfortunately, there is no glossary that goes with the text, meaning that the reader who is unfamiliar with some of the technical terms utilized will need an auxiliary publication to look up the definition of such terms. This might make it a bit difficult for beginners, but actually the intended public of "Scn. 2-2002" would consist of readers that are already familiar
with some fundamentals of Scientology and Dianetics and the basics of L. Ron Hubbard ´s works.

This text is written with a positive intention, with the desire to make knowledge of a scientific, spiritual and religious nature more widely available. None of the data presented have been based on material deemed confidential.

June 2001,
The Fileclerk

INTRODUCTION

"If you had a Doctor of Philosophy, you would expect a Doctor of Philosophy to be able to philosophize. But I'm not just talking about philosophy for the sake of philosophy. I'm talking about it very specifically with regard to auditing and in regard to learning material and data."
L. Ron Hubbard, PDC-14

SCIENTOLOGY, A LIVE SCIENCE

A live science is not a static science. A live science grows. You have watched the sudden fusion of Western mathematical thinking, organization, logic and electronics with the data which was left in India about 8200 years ago, which was relatively unanalyzed, but was a tremendously valuable mass of material.
It needs a dichotomy to work something out. Two things must come together to work something out. There was that big body of data and all of a sudden we ran into it with electronic material and Western logic, plus the Western belief that it could be done and it wasn't complicated.
Monitored by something above them, it was possible to codify in terms of MEST the capabilities of theta. And that is the trick here: how do you codify in terms of MEST a capability which is only a small part MEST? And that's been quite a trick putting it together and codifying it. And that codification continues.

A live science is one which can still change. It has not reached the end of the cycle of action.
The lectures form a bridge between the experience of man as he walks around and pretends to be active, and so forth, and the level at which we're operating.

THE SUBJECT OF SCIENTOLOGY

All these phenomena are discoverable. So I'm not asking you to agree with me. I'm actually asking you to find out what you've been agreeing with all this time. And examine the track of agreement, so that then you can undo that track of agreement. In other words, let's see if we can't disagree with this universe just a little bit.
Not necessarily to destroy the universe. The universe is a good thing. I know a lot of people that ought to inherit it.

You'll run into people who tell you, "Yes, that's the way I solve my problems, I step out of my head, think of the answer, and step back in again." But they kept it kinda quiet, because this would have made them strange and peculiar and they didn't want to be

thought of in that category.
Furthermore, they had no technique that would heighten the condition, make them even more separable and less dependent on a body.

We are dealing now with a precise subject. Because past studies have not been precise, it is very simple for a student to make a very bad mistake in studying Scientology and try to fit it into a frame of reference. There is none. Scientology is its own study.
Now, you do have a point of reference to study it from. That's you, and you have another point of reference from which to study, that's the other people you know. And just looking at them as "X"s, let's see if we can solve the "X".

Authoritarian material has a tendency to close lines of investigation. However, that person who is the best observer will get the most out of these lectures.
We're just asking people, "This is the definition. Now, look and see if you can observe this. If you can't observe this, perhaps it isn't there, but if you can observe it, then it's there." To observe is quite a trick. It's a sort of a clean slate principle. As a net result it's actually too simple to observe and it escapes many people. It goes clear beyond them to observe, just look at something. So therefore a great deal of this data may appear to you to be incomprehensible. If it appears to be incomprehensible for a moment, please do me this favor: and that's, ask yourself, "Have I got this mixed up in some body of knowledge somewhere? Have I taken it over and planted it someplace else? Am I trying to look at it through the eyes of ...?" I'm not asking to look at this subject through my eyes.
There are two subjects here that I'm going to be talking to you about, just two, and one is "Scientology, a precise science of universes and beings therein, of beings who make universes." Now, that's one subject. And then there's "Hubbard's opinions of this subject." And boy, I got some wild opinions. You oughta hear them sometime. But that's a different thing and you can tell very easily when I swing over into my opinion.

There's a lot of viewpoints that I have that you might not have at all. If I have a lot of axes to grind, they're very obvious axes - extremely obvious. And they actually don't influence this data at all. What I give you as fact is fact. What I give you as opinion - you're welcome to it or not as the case may be. But I'm not asking you to agree with me. For God's sakes, don't do that! Just go look.
You needn't even vaguely confuse me or my personality with Scientology. It doesn't work because I say it's so. It works because it works. Freudian psycho-analysis works because Freud said so, that's the essential difference. It doesn't mean that just because I have opinions you don't agree with, this makes me a bum, by the way. But neither does it validate or invalidate this material.
What's true along this line, the Logics and Axioms, is true, particularly the Axioms, for

Homo sapiens.

FUNDAMENTALS OF SCIENTOLOGY

I said that there were several echelons and that we were going through the second echelon of knowledge with Effort Processing, and we were slightly into the fringes of a third echelon. Well, we just busted through the roof of the third echelon. What lies in the fourth echelon? I don't know. But I know that visible and usable and for the first time really satisfactorily usable, on a broad level, is this Q-1.
With this, your preclear stops asking that inane question, "Why are we here? What is the reason for all this?"

Scientology has been a progressive development and examination of the agreements which came to bring about the MEST universe, and then became the science of how agreements are made, and then became what are the beings who make these agreements. And how you can start all this, from these basics. That's where we are now.

There's actual data that goes along with the subject of being a Theta Clear. If he knew this instinctively, he would not be here in the MEST universe. It's actually a dirty trick to make a Theta Clear out of somebody without passing him the data that should go with it. He doesn't automatically know. His knowingness is high, but that's potential knowingness. So you, particularly as an auditor, have to know the most astonishing subject. I don't think this subject has ever been taught here on Earth before. Fortunately, very few subjects are as elementary or as basically simple in their parts as this. So on the one hand, when you say what this subject is, you can expect people's hair to stand on end. And then if you went ahead and explained its various component parts, and it might only take you three weeks, they would suddenly realize that the subject was knowable.

You'll find that all these agreements are very accurately statable - and experienceable, which is more important. And they're experienceable by a preclear ten minutes after you start processing him. He won't know what's happening. But you as an auditor will know what's happening. You've gotta know what's happening, because all sorts of things might start to occur, on which you would have no check or track if you didn't know what you were doing. Remark: like the preclear doing a bunk, an instance that is covered under "cautions."
We have won techniques which have a workability and if adhered to, and if practiced well, can do the job. You can make something more than Homo sapiens and in my opinion it's about time.

METHODOLOGY

The logic of putting Scientology together had as its first criterion application. What were we trying to do - that was fairly well thought out, we were trying to help beingness. There's a good cause and effect definition. It wasn't a slop-around of, "Well, let's be scientific, and let's fool around and let's see if we can make a lot of money," or "If I could only do ...". No, it was just a clear-cut statement. It presupposed that something could be done. And it had to assume, also, that the something which could be done would be, basically, simple. These were unwarranted assumptions. But it's a universe that's made by postulates. So we just postulated that before we began, and it's been going ever since.

To cause things one must be cause, and the primary requisite of cause is a statement of intention and goal - a clear statement of what you're trying to do. "What am I trying to do?" If you can't answer that, you'll foul up.

Take the highest truth which you can state understandably and with accuracy and which you can relate to the remainder of the body of data which confronts you, and evaluate with that datum. And if it has limitations and doesn't expand the scope of what you're trying to do, you're going to have to find a higher level truth.
If any of this stuff had to be thought about lengthily and so forth, nothing would have happened. The only place where it had to be thought about is - compare it. You compare one flow to another flow, you'd have to kind of mock up a couple of flows and hook them together. That's what's known as inductive thought.
How could you investigate anything if you were postulating all the time? In other words, it'd be impossible to find out anything by carrying on investigation which is occasionally called "scientific".

Let's take the subject of Scientology and let's see if there's any logic involved with it at all. No mathematics could embrace the subject of Scientology but an invented mathematics, that accepts gradient scales and "absolutes are unobtainable". It is a method of thinking about things, and it is just as true as it is workable, and no truer. You've got to have inductive and deductive logic. You've got to reach for an inductive, almost intuitive datum, and grab it. And then dive - hit the deductive level, take all this data around here and see how it works: does it fit?

Logic 9: "A datum is as valuable as it has been evaluated."
A datum is really just as good to an individual as it's workable. If it were going to be addressed to aesthetics, does it produce an aesthetic effect? That means it's workable. So don't get "workable" down there with digging ditches.

When we make that statement about theta, we say, "All right, this is the theory, let's now see if with it we can predict the existence of new phenomena which when looked for will be found to exist." And sure enough, this predicts data. It predicts phenomena and if you use it in auditing, it keeps increasing the individual's capability up with a very sure, good, solid gain. So far, there've been no exceptions to this. It's not a variable then, it's a constant.
For man, a datum is just as good as he can experience it. And if he can experience a datum very broadly, it could be said to be a good usable workable datum. And we might have some thundering, fundamental, capital "T" Truth here.

You either know data or you don't. There isn't any half-way point about it, you either know what a cycle of action is or you don't. Because the answers which have been dug up here are not vague answers. If there exists a vagueness, it was either a vagueness of communication, which was not fully received, or you're fighting something that would make it seem non-survival to you to know that datum.

You can take this knowledge - if you know this knowledge well, you do not have to parade this knowledge. You can teach people the knowledge. If you do that, just teach them data more or less like I do. The amount of interest that I've put into this is very minor really. Make a wisecrack once in a while, throw some randomity in - don't do very much. Give'em data - that's what's important if you're teaching.
But if you're practicing, don't give anybody any data at all. Put the aesthetic band on this thing. The aesthetic isn't knowledge, it's putting it to use. And it's the amount of interest which will be given to you because you know.

HISTORY TABLE

Here's a summary table of materials covered since 1950:

1950 - DMSMH - running of engrams and locks and grief charges
1951 - Science of Survival - the mechanics of what aberration is
1951 - Self-Analysis a better appreciation of language
1951 - Advanced Procedure & Axioms - establishment of the goal of self-determinism as the most valuable
1952 - History of Man - discovering and resolving the problems relating to the GE - and finding that one has to process the pc and who is the pc.
1952 - Standard Operating Procedure I - consolidation of studies and experimental and temporary techniques
1952 - SOP Issue 3 - removal of any agreement with the MEST universe

The development of this whole science actually could be measured by how well-developed the Tone Scale was. In book one we had a Tone Scale. That's the first plate, the first illustration in Book One. It's the Tone Scale in its embryonic form. And then in Science of Survival we started to move out onto the line and we really got behavior at these various levels.
The Chart of Attitudes in the Handbook for Preclears is the most valid portion of that book.
Scientology 8-80 is a very good reference book. But it was one of those things which happened and then was all very quick and before the book got anyplace, why, results were being produced otherwise.
It is an account of phenomena which we have to have here, but we are no longer using the techniques of 8-80. They are old.

SANITY AND THE TONE LEVEL OF THE SOCIETY

If you want to hit a society hard, just know what is being published in its public prints. It is not different from the tone level of the society. It is the tone level of the society, because it is very closely monitored by such things as advertisers and sales of copies. You will find that your preclears will respond to the type of mock-up which you find in the daily newspapers, as the chronic level of mock-up.
Look at that old Science of Survival chart. You'll find that this is the mock-up he is dramatizing most, so it must be just above and below this band that you must hit in order to change his location on the chart.
I don't care what people think of me - you can't be very well and still care.
The only real truth there is on the track, is that there is no true datum. That's a good high-level truth. Concepts such as codes of justice are made up on basis of workability, but they're born out of a pretense, such as the divine right of the ruler. And therefore, because they are born out of a pretense and then became factual, you'll find people, whenever they have assumed an untrue datum, are getting very serious about the truth of something. And the harder they insist that something is true, the surer you can be that it's not. They might not know that it's not true, but if you followed the reasoning all the way down, you would find it fallacious.

Watch that fellow who yells loudest in the crowd, on his track you'd find that incident right there on whatever he's protesting against with a screaming fit.
This tells you that some time on the track I must have been a psychiatrist, doesn't it? Well, that's right. I was.

The sole test of sanity administered by a psychiatrist is, "Is he in agreement with the MEST universe?" If he is, why, it's alright, even if he is in apathy or strictly a fruitcake,

then he is deemed sane.
Just take a look at the human race - we're trying to unhypnotise people. We're trying to wake people up, we're trying to make them more and more alert.
If you wanted to find the way out, just look at the way that was blocked to everywhere.

With these lectures we part company from psychotherapy in any way, shape or form that it has ever been practices or existed. The primary motive of psychotherapy, and the one thing that we took from Sigmund Freud in the early part of Dianetics, was locating things in time, particularly the past. It does produce a limited result. But the limitedness of the result depends upon the fact that it is a dramatization of an aberration.
Creation, change, destruction of space, energy, objects is above now Q1. And we spot location of energy and objects in time and space as an aberration. But if permitted to dramatize it, a person will quite often recover slightly.
Nobody who has not been thoroughly educated in the field of the actual human mind has any business whatsoever doing anything with it at all. That's the stand we're stuck with.

MISUSE OF SCIENTOLOGY

Scientology is not, in itself, an arbitrary fascistic police force to make sure that we all think right thoughts. It's a servant of the mind, a servo-mechanism of the mind, it is not a master of the mind. Scientology will decline, and become useless to man, on the day when it becomes the master of thinking. Don't think it won't do that. It has every capability in it of doing that.
Contained in the knowable, workable portions before your eyes there are methods of controlling human beings and thetans which have never before being dreamed of in this universe, control mechanisms of such awesome and solid proportions that if the remedies were not so much easier to apply, one would be appalled at the dangerousness to beingness that exists in Scientology. Fortunately, it was intelligently invented, and I say that without any possible bow. I say that because part of its logic was: the remedy should exist before the bullet.

In the presence of an unlimited weapon, central government ceases to exist, as in the historical examples of the first use of horses in warfare, or the use of assassins in the Middle East some 800 years ago.
If you release the remedy, and if the remedy is fast enough before the forces of evil can muster their machinations and use the overt act, the overt act can't ever be used. There is only one thing that could happen to Scientology, and that is to say that it would be buried. The remedy would be buried. If it ever went out of sight, this world's done. All you've got to do is invalidate it and put it out of sight and hide it, and it'll come up in the

wrong place doing the wrong thing, and mankind will find itself a slave.

So anybody that knows the remedy of this subject, anybody that knows these techniques, is himself actually under a certain responsibility - that's to make sure that he doesn't remain a sole proprietor. Don't ever think that a monopoly of this subject is a safe thing to have. It's not safe, not for man, not for this universe. This universe has long been looking for new ways to make slaves. Well, we've got some new ways to make slaves here. Let's see that none are made.

It's fortunate that we are able to make Clears as fast as we can make them. Because Black Dianetics, as most destructive things work in this universe, could work a lot faster than the old-time techniques - work really fast. But nowadays you can use Creative Processing: the process of using mock-ups will flip out a PDH (pain-drug-hypnosis incident) without ever touching it or addressing it. Isn't that fascinating. You can knock a PDH to pieces with 15 minutes of processing, and it takes longer than that to put one in. We really do have the remedy before the assault weapon is produced.

Did you ever read poor old George Orwell's 1984? That would be the palest imagined shadow of what the world would be like under the rule of the secret use of Scientology with no remedy in existence. Well, it's alright in this offhand age to just brush things aside and say, "Well, it's of no importance, really, let's not be dramatic the way people are being about the atom bomb." Actually, the atom bomb is just a MEST weapon, it isn't as serious as this subject. This boogyman does exist.

It's a very simple remedy. And that's, just make sure the remedy is passed along. That's all. Don't hoard it. Don't hold it. And if you ever do use any black Dianetics, use it on the guy who pulled Scientology out of sight and made it so it wasn't available. Because he's the boy who would be electing himself "The New Order". We don't need any more new orders - all those orders as far as I'm concerned have been filled.

CHAPTER 1 - CREATION

THE PRELOGICS

There is a series, numbering about five, above the level of logic and above the level of axiom. I've been calling these things the Qs (cues).

Q can be defined this way: it is the level from which we are now viewing, which is a common denominator to all experience which we can now view. This level acts as a common denominator to all this experience, and the Q is the highest level from which we are operating. This data then, these Qs, would stand behind everything else that we do.
Q is the noble level of definition of theta. Here we have something - that's theta - it has no wave length, it has no position in space, any space, it has no position in time. It hasn't any form, it hasn't any shape, but it has an individuality for the individual and it has its own ability to be its own beingness and it can locate things in space and time. It could not only do that, but it can create space and time, in order to create energy and matter. Therefore our Q is a potential. You could call it a capability.

The highest activity which we now reach is self-determinism, in these terms: Self-determinism of theta is the ability to locate in space and time, energy and matter; and to create space and time with which to create and locate energy and matter.
That's number one: "Q1 - Theta has no wave length in it, no position in time and space, has no mass, no duration, but it has the potential or capability of locating in space and time, energy and matter, and creating space in which to create energy and matter." And that's all there is to it.
Someday I'll find a higher Q or you will or somebody else will. They can do something out and beyond and broader than that. And when that is attained, why, we'll have another big surge forward in capabilities.

Maybe it has many more goals, but the goals of theta which we can observe are to locate energy and matter in space and time, and to create space that you can locate energy and matter in.
That becomes then the high-level function in processing, because the effort and thought of your preclear is to attain self-determinism, and self-determinism could be said to be an effort to attain the goal of theta.

We have then, this as our highest level of attack. This is above the level of survival; it is above the level of beingness; it is way above the level of action.

What we have scouted in Scientology, what we've looked over, is the MEST universe parade of agreement stemming from the first capability, the first Q that we can discover which describes the capabilities of theta, as we can view them from this point.
Q1 is a truth probably a little bit senior to any necessary for this universe, because this universe has immediately omitted creation of space as a capability of theta.
The thetan in this universe doesn't recognize his capability of creating space. You start to ask most thetans, "Let's create space. Let's put out a couple of anchor points. Now, let's swap them around." "No, no."

Here we have Q1 moving in with a vengeance into Operating Procedure. The mission, goal, activity of theta: location in space of particles and energy.

POSTULATES

The highest level cause is a postulate. It needs no reason for existence and doesn't have to be articulated. A postulate is a statement of condition of being. It could be more, up to and including the materialization of objects. Postulates are a statement of states of being which then go into effect, or don't go into effect, as the case may be. And proceeding from postulates are bodies of knowledge and data. In postulates, there are various abstract computations. Actually, everything above the level of action (20.0 on the Tone Scale) - would be in terms of abstracts.
A high theta level postulate would be a postulate made without regard to evaluations, conclusions or time. Postulates from a theta level do not have any order of precedence because of a time stream. Time ceases to exist for the thetan to the degree that he separates himself from contact with space and energy.
He can just make a postulate and then he doesn't have to say that postulate's no longer in existence. He just makes another one.
Postulates don't depend upon the past. You actually don't have to change a past postulate. It's good enough to get a new postulate. A fellow who has to address the past is addressing energy. Time depends upon havingness and havingness depends upon energy and space.

However, in Homo sapiens a postulate is accompanied by evaluations and conclusions of data. In Homo sapiens postulates are made on a time stream. He makes a postulate today and then tomorrow he is the effect of it. This is then cause and effect strung out on a time stream.
He says to the garage attendant, "Well, that jack looks pretty dangerous. I'll probably go home and jack up that car and that jack will fall out from under and smash my hand just as sure as shooting." He does so, and two hours later he smashes his hand in just that fashion. Probably took a lot of arranging.

We make a postulate, and travel along the time track with everything monitored by this postulate. The fellow says, "I will never get rich." He never does. He says, "My health is sort of poor." So it is. He's tailor-made himself a frame of existence with the stimulus-response postulates born out of actually MEST universe impressions against him.

A theta level postulate is always senior to an associative stimulus-response postulate. A phrase can be an enforced command, which an individual then takes as a superior command or as his own postulate. Any decision or statement on a condition of being can be effective on an individual.
If you're strong and tough enough you would simply postulate that it was going to happen, and, whatever it was, it would occur. Down scale from that you would have to go into action and make it happen - and it would occur. Down scale from that you would say, "I wish it would happen" - and it wouldn't occur. And down scale from that you'd say, "Well, somebody ought to ... ".
Is there a level where the person merely says, "Stone, move!" and the stone moves? Yes, I'm afraid there is. But he's not there. And his soaring down the line from a state of sublimity and efficiency into the state of being homo sapiens is the curve of disobedience on the part of the MEST universe.

A postulate has nothing to do with space or energy. It sits above all force, all space and all energy. And he goes on much better if he's just handling postulates.
What refinements you get in the techniques are the refinements of getting him up to what we already know to be the highest level of beingness, which is in terms of postulates.
Our highest level of livingness before space, before energy, before objects, certainly, is the postulate. The fellow lives by making postulates.

CHANGING POSTULATES

If you make a postulate out of no motion, no space, no geographical location, or any other influence, why sure, you can make any postulate you please. But after you've made a hundred thousand million postulates and you've got yourself nicely stacked around with cycles of action and MEST and agreements and responsibilities and subject to forces and you own this and somebody else has you, to say, "I'm just going to sneak over here covertly and I'm holding on to all that, but I'm going to say that I'm now self-determined as an individual, and then I'm going to make that stick". Well, you're just invalidating yourself.
A person can't change his postulates because they're bogged into energy. He's making them inside of created energy, he's actually operating in a more or less solid area when he's thinking, he's pushing particles around, so he can't change his postulates.
So he gets something solid that doesn't change and which is a mock-up - a symbol for

the future.
When he's high up there on the Tone Scale and can see well into the future, there's no energy. There isn't any energy there used to think, and a person postulates, a person decides. There is no higher decision than just saying so. You say so and it's going to be true, therefore you say so.
When a person gets up to a point where he starts to think with no energy, boy, things really start to get smooth, and he starts to enjoy things in a calm, beautiful way and he can introduce all kings of randomity, his interest level is very high, and he doesn't have much liability for anything.

It is symbolical, that line in the Bible, which says: "In the beginning was the Word and the Word was with God and the Word was God." The day when you state a postulate to begin a universe, you are creating a god as well. And it is the god of that universe.

CAUSE AND EFFECT

Freedom is lots of space and ability to use it. Complete freedom is above the level of needing space, and not even having to agree. That is cause itself. And you never saw cause itself ever being worried.
Responsibility is willingness to own or act or use or be. Cause is higher than responsibility. But when you look at this universe, you're examining cause and effect upon a time stream. And so you have cause being succeeded by an effect - apparently.

If every postulate the thetan has ever made is still in effect and all he can do is slightly modify the limits, you'll find him getting into a narrower and narrower sphere of action.

"There must have been a reason or you wouldn't have done such a thing." Oh boy, that's really taking away power out of a person's hand. You don't have to have a reason to do anything.
The "reason why" goes backward on the time stream, cause to effect goes forward. In order to make a noise, I drop this book here. Now a little time elapses and the book drops. (Thump!) It becomes very evident that cause is in the past and we're the effect of a past cause. The truth of the matter is, the cause was in the future. Why? There's the desire to have the magazine drop, and we've got a future drop there which is making a present cause.
I have to be an effect to some degree in order to have a cause in the future. (Remark: in order to have a postulate come true on a time stream).
All of your work for instance is motivated by the future. You want to eat tomorrow, why, you work today. So the cause is eat tomorrow and the effect is work today.

This universe has an interesting law. It says: you cannot make an effect out of the past. The day you can change the Roman Empire in the past by making a cause in the future, why, you're doing all right. That would be a reversal of the whole proceedings. We'll know much more about this when we get onto time. But just let me say this at the moment: There isn't any past, there isn't any future.

THE MAGICIAN: A PARADIGM IN CAUSE AND EFFECT

Regarding cause and effect, and according to Crowley's work, a magician postulates what his goal will be before he starts to accomplish what he is doing. He would very carefully postulate what effect he was trying to achieve before he would be cause for that effect. He would make a statement of what he was trying to do, and would just then initiate the steps necessary to accomplish it.
Cause and effect are handled according to a ritual, and that ritual is what you do in order to accomplish this goal. Each ritual is a cycle of some sort or another.

If one did not do this, one would inevitably fall into this trap: he would become the effect of his own cause, because what he had eventually accomplished would seem surprising to him. And might seem desirable as an effect upon him. So he carefully stayed out of that rat race; he had nothing further to do with it and he would say, "You see, I achieved that effect." You start out being at cause, and the only way you can wind up being an effect is forget that you started this effect over here. You did it. Nobody else did it. As long as you know you did it, you are all right.
Do not suddenly pretend that you didn't have anything to do with bringing about what you have now found yourself surrounded with. That gives you time, and the upset of cause and effect buries time. But the use of cause and effect brings it into being. Your preclear didn't postulate what he was trying to do in the first place, so you're picking him up where he sits, as a sort of a pawn.

UNIVERSES

1. Introduction

Universes are not necessarily parallels to the MEST universe - that's why I've never defined the word "universe". Some universes don't even have action in them. They have something else. I know of three frames positively outside this universe. They're not necessarily getting thinner or more unsubstantial but they don't run according to the same laws. "E = mc squared" won't work in them. That is not a native characteristic of energy. It just happens to be.

Every preclear is an adventure. They all have their differences, some of them are wilder than others, some of them more interesting than others. But in every one of them you are examining, first, a member of a universe in which you are also an inhabitant and, primarily, you are looking at a universe. And that universe itself might be very strangely constructed. You're not interested in how that universe is really constructed, only insofar as how that structure has been knocked to pieces and its functions disrupted by an agreement level of which you have a very adequate track.

This MEST universe is the inevitable average of agreement, the inevitable average of illusion. But I've already seen enough of universes to know that they don't run on the same laws. Every individual is perfectly capable of making one, not just a little tiny one that you keep in a jewel box - but probably pretty big. How many universes could exist? Of course the number is infinity.

2. The Own Universe

Available to you right now, you have the MEST universe and your own universe. You also have somebody else's universe available. The most important universe is your own, because you can be certain of it. Mostly because you can be 100 % in control of it. And if you start working up towards that, these other two universes fall into line as a category.
Just start out from scratch and train people to view things differently than they are viewing them and they would get a different universe.
In your universe, you can do independent thinking for a number of objects at the same time as long as you have yourself free of a time stream.
You give them a time stream and you move in and out of it at will.

There's a hooker in creating your own universe. You've got to be so high tone scale and so terribly self-sufficient that you are perfectly willing to be the only one that enjoys it. Otherwise you're going to go into ARC and if you go into ARC you're done. So it's the cross between the desirability of having your own universe and the desirability of having an audience.

Over on your own universe, what you're trying to attain in creation (of a mock-up) is the following:
you want it to be able to survive;
it should be right;
it should take full responsibility for what it's doing and you take full responsibility for it;
you should be able to own all;
you should be able to make anything that approximates anything;

you should be able to make it continue on an 'Always' basis, or have 'Always' there; in other words, all kinds of time;
you should have things which are motion sources in there;
the level of truth of that universe ought to be good.

You would BE faith in that universe; or, as far as faith is concerned, you would probably rely on a mock-up a heck of a lot quicker than you'd ever rely on a piece of MEST. You'd just rely on the mock-ups.
Now the level of knowingness. You would know what the beingness and other things were of this universe - your universe, your creations.
You could make a mock-up that knows or you would know everything that was about the mock-up.
You would be cause, you wouldn't be effect.
Or you could make a mock-up that was cause for a lot of things.
You would have reached 'I am' - full beingness, and you would be able to win. The easiest way to win is to be both sides.
You'd be able to start things, terrific differentiation, a very good state of being.
You had to be able to make all the space you wanted.

That's just your goals of individuality of your creations and their character and quality.

2. The MEST universe

The MEST universe could be said to be about 74 to 76 trillion years old, although this term year is very deceptive.
Homo sapiens here on the planet Earth in the Solar System at this end of the galaxy is found to be about 74 - 76 trillion years old as a thetan.
What exactly they're computing as a year, I do not know, but you simply say "year" and you get an immediate response on the E-meter. It could mean that, as plotted arbitrarily, they are referring to some planetary swing. But this all boils down to so many units of havingness. A year is a unit of havingness. That's why it gets to be a unit of time.

A thetan came in here to the MEST universe over a bridge sort of built of agreement. The fellow agreed that there was something terribly desirable, or in some cases, there was just a sudden big boom, and their universe caved in, which is a very startling thing to have happen. Somebody could pick up its wavelength, its chain of agreements, find out what its laws were and blow it up.
It's a big theta bop on the E-meter. Still trying to hold on to that. And you'll run this as an explosion sometimes, or as a persuasion, always as something that shouldn't have

happened. It's regretted and the fellow is still staying with it.
That bridge, then, led over into the MEST universe and the fellow suddenly found himself agreeing that this was a flock of space which had its origin at point unknown, and he is part of that organization now, and he has volunteered. He has agreed. It's done by hypnosis, it's done in various other ways. He's gotten into the game called the MEST universe which is set up to need a lot of recruits.

One cannot have in this MEST universe what is completely one's own, because the only thing which is one's own is that which he himself created or helped to create. That's all that one can own. Created and helped to create - you only get a shadow of that in this universe, by taking MEST universe materials and building them into a form, no matter how clumsily these materials handle, which is the individual's own. In order to have something completely one's own one would also have to create the materials with which it's made, wouldn't he?

3. The MEST universe versus the Home Universe

The average person is operating under a delusion. He has never differentiated one single, interesting point. And that is, the MEST universe is not his own universe. But he believes that his universe and the MEST universe are identical.
His home universe became "devoured" so fast, at such an impact of shock to him that when he next looked around, he thought he was still in his own universe, but it had changed. And he's still under the basic postulate that he's running his own universe.
In his own universe, he'd create something, start it in motion, change it, let it dwindle down a spiral maybe and then destroy it. That was his power. And he all of a sudden finds himself in the MEST universe, mistaking it obviously for his own universe. And he starts something and then he follows through the next step, kind of doggedly. And he says, "Now, we'll change it." Oh, no. Inertia and things like that set in. Like he fires a cannonball and he decides when it's halfway in flight it shouldn't land. And the damn cannonball goes right straight on through and it hits the target. Boom! That's very disgusting. You start some action and it goes off and then all of a sudden it isn't going in the direction that you intended it to go, so you reach out with everything you've got and try to right that action and change it into a better course, and it doesn't change. And that we call failure. That is the anatomy of failure - the inability to handle that which has been started. Inability to handle it after a course of action has been entered.

Every time this individual has been placed in bad condition, it was by a force which convinced him. And how did it convince him? By taking over the space he was occupying.
One gets convinced the MEST universe exists at the moment it collides with the Home Universe and takes over the space of the Home Universe - one is then convinced of the

existence of the MEST universe. More powerful space, of course.
If he couldn't have space that solid, then anybody else could come along and demonstrate that their space was solid and his wasn't.

4. Running a Universe

Man, or the thetan who has come down here, and the thetans out in the universe are actually at a point of concentration which is appalling. They think they can only do one thing at a time. Some people have got this so bad, they think they can only listen or only look and so on.

Well, of course a fellow couldn't run a universe of his own without introducing some factor of automaticity.
He starts a planet going around and he says, "This planet hereinafter shall go around. Here it goes." And he just walks off more or less and leaves it with a confidence that it will continue to run. Well, that is entering into the first stages of automaticity and only becomes bad when he starts to play the following game, that spins him in very quick.
He comes back the next day and he starts pretending for his own interest and enthusiasm, "Isn't this a nice planet, I wonder who made it?" The second that he starts splitting up and saying to himself, "I didn't do it," he's got a planet or a piece of woods or whatever it is for randomity and all you have to do to produce randomity is to fail to take responsibility for something, or just deny having done something. And the end of that curve is lots of randomity.
There is, however, no slightest doubt about this fact: A man can think in twelve different spheres of action and dictate twelve separate and not even related actions simultaneously. In the first place, there isn't any such thing as time. One of the easiest ways to do this would be to rig up a time track for - let's say we are running twelve dogs.
One right after the other and then we could just take those time tracks and put them all in parallel and have them all run off simultaneously and have the dogs act on those postulates simultaneously. And they would do so. But that is dictated action and that is a step down from the desirable state of being able simply to postulate the actions of twelve dogs simultaneously.

An absolute's unobtainable here; if you had an absolute right, you would get the end of the universe. An absolute right would be a right on all eight dynamics, and if all eight dynamics were right, you would pass instantly into a static, and the universe would not be here anymore. And if you had an absolute wrong, then all eight dynamics would be wrong and you would have the death of everything in the whole universe to have an absolute wrong.

When you look around in the MEST universe, at these great big solid trucks, and you look at these great big solid walls, and you say, "Boy, it sure is prettied up, isn't it? Looks practically real!" But it's not.
It's something like walking into one end of a tunnel, and suddenly coming out the other end of the tunnel. You can walk in that tunnel for so long you don't know you've been in a tunnel. And you say, "Well, it sure is pretty in this place, it sure is pretty in this great, big tunnel."
'Tunnel', that's the name for 'universe'. That's what you call a tunnel. Well, maybe the tunnel goes up to infinity. Yeah, and there's lights, and suns, and stars, and everything in the tunnel. Then someday you're standing outside something and it hasn't got anything to do with the tunnel. And you say, "Holy Cow! What's all this stuff out here? It's space - what do you know!"
Then remember that there was a time when you weren't in a tunnel.

5. Application in Therapy

Your Q produces universes along very definite lines, such as the MEST universe. Or it produces universes of completely ephemeral lines, or it doesn't produce a universe at all - self-determinism. But in order to produce a universe you first would have to be able to pretty well handle a universe.
Everybody in this universe is trying to act as though he made it. But he didn't make this universe, he just kinda helped add to it. He adds to it all the time by perceiving it. And he agrees to it all the time by perceiving it.
And he never suddenly said, "I had a universe once which I monitored completely and this universe, somehow or other got left; and I found myself in a universe which I wasn't monitoring." He's never crossed that bridge.
You don't have to convince him that he has to cross that bridge. All you have to do is take him and show him that he has a universe. It's just as simple as that.

It's quite shocking for a person the moment they find out in Creative Processing that they have some inability along the line of creativeness. So you give them mock-up processing and you let them reassume the ability to create and control their own universe. When you do that, they get right back in to what they were doing at the time when they got blown out of their orbit.

In Creative Processing, you are undoing his agreement that makes him a part of the natural law which became the MEST universe.
We start studying natural law and we wind up studying the agreement which made natural law. And then it's inevitable that we would start studying that being which is capable of making an agreement which then becomes natural law, which then could

build a whole universe.

When you're building in contest with the MEST universe, you've got to build senior to, and that's always a good process.
Way back on the track, you've had terrific experience with this. It's just lost, because you kept putting them into competition with the MEST universe and then agreeing with the MEST universe that another's mock-up was better or more beautiful.
Then there's a feeling about something you haven't made yourself, that furnishes interest. You have to have something somebody else has.

Untangling the MEST universe was nothing very special, except for the difficulties of discovering what had been agreed to, from a point in the universe where that agreement was a reality but the rules had been hidden. No anatomy of this agreement was there at all. You had to look around and find out everything that had been agreed to in the universe, and then you could trace back and actually pull somebody out of it. Or somebody who wanted it could actually turn around and master the universe. This anatomy is the anatomy of agreement and it's always a gradient scale.

TRUTH AND NATURAL LAW

We had two truths we were working with. The possibility of there being an infinite truth, but which to us at this time is not definable and so is itself just a possibility. And another kind of truth, just a workable truth. Therefore anything is true which is workable. Workability is the capability of starting, changing and stopping. And the degree of capability of starting, changing and stopping would demonstrate for this universe workability. It really applies to anything in this universe. This universe is built almost wholly upon the principle of start, change and stop.

Outside of a cycle of action, the workability of a truth would be the workability of a postulate. A true static, no motion, no wave length, nothing, could theoretically postulate anything and have it become a truth - for him. It's true for the individual who makes the postulate. Oddly enough, a fellow has to be in pretty good condition in order to make a postulate and have it be true for him.

Another level of truth is the truth called MEST universe. This truth is composited out of a series of agreements.
This fellow gets ahold of a few friends and they all agree that such and such is going to take place, and that when so-and-so makes a postulate and when they all agree upon it, then this postulate is there and is going to become common to all of them. And they think that's grand, that's a good game and they can play this game with impunity. Well,

they can play it just so long, and then the randomity starts to set up.
The postulate then is losing its value as single truth and becomes relative to those agreements which have been made amongst them.
This fellow one day says, "I'll now postulate that I'm going to have a new palace." And the others say, "That's out of agreement. We have a labor union, and you need a quarry, and a trucking license to carry the stones, and masons. And you don't have any chips."
You get a cycle going in which the postulate is actually as valid as it is related to the agreed subject. And after a while his postulate gets very week indeed.

And this big agreement becomes natural law or truth. What is truth for this land? They have a standing army and trade unions and all the rest of this. That's truth.

An engineer comes along and he decides, in this land, to build a bridge. His study becomes a study of, then, what has been agreed, although most of that has been lost. And so he does it by test. And he says, "There is the coefficient of expansion, there's friction, there's all these weights and stress analysis of structure, torsion and tension and all these things. And these things don't vary - all bridges build according to the same laws. we're right here in the midst of a method of building bridges, and we have agreed with natural law thoroughly and completely, and we can keep on building beautiful bridges so long as we keep on agreeing." He then has a hatful of the most beautiful worked-out technology, the only thoroughly tested technology which agrees with natural law.
He should never, however, make the mistake of thinking that that is (the ultimate) reality. It is agreement with the agreement which is the reality of that universe. It would be with a horrible shock that he would suddenly find himself in another universe starting to build a bridge which used the coefficient of expansion, etc. and find out that bridge went down - Brrooom!

When you get a ritual which works spontaneously without education in it, you've got natural law. That's really the action definition of natural law.

A few gimmick-a-hoojits in physics seem to be disobeying natural law. You might say they're disobeying a grosser manifestation of a law. They're not disobeying a finer law. There's a law that undoes the bigger or grosser law every time.

Fortunately, there is never a hundred percent agreement. There's always a hole in the natural law - a hole in the atom, a hole in the structure.

A truth is something which would exist without much contest, something which is

triumphant. A champion who stand up after a battle with bloodied shield and sword and yet has won is himself truth in the force universe. A datum which itself sweeps all data before it, in another universe, is truth. It is that which works. And that which works most broadly to that which it is applied.

And if you ever built yourself a universe, go park the truth on which it is built on the first piece of structure that you may build, and engrave it well, and don't make it mysterious. Because the only way to make your universe survive forever and last forever, and be there and be at last in command of you, is to invent the truth that started it and then hide that truth. If you were to do that, then neither you nor any inhabitant in the universe would be able to undo the universe or alter it in any way. But it would simply go out on an inevitable average proceeding from that truth.

CHAPTER 2 - THE LIFE FORCE

THETA, THE LIFE FORCE

Standing there at the center of the three universes is that datum, the capability of theta. Theta is not a nothingness. It just happens to be an exterior thing to this universe so you couldn't talk about it in this universe's terms. But as far as this universe's terms are concerned, we can define it, and that is just a little bit of a triumph, to tell you the truth. Now I won't say how many other capabilities theta has, but in this universe or in the universe which you create, we know it has these capabilities. The Qs are a fortress. This is really good.

There is no reason under the sun why a fellow can't exist in many places simultaneously. But there's scarcity of space, and he thinks he occupies space, so there has to be a scarcity of him. He can't multiply himself all this time because if he did, he's be in terrible straits.

THETA AND MEST

The top level of abstraction is interest. Regarding thought impinging on the MEST universe, the first border of impingement is Interest - Desire. This whole sphere of interest and activity called the MEST universe started out as a game. But don't think the MEST universe is the only game there is. The MEST universe, however, would have you believe this is the only game there is anyplace in the whole of anything. That's not true. Games are going on with all kinds of rules, terrific interest levels and so forth. For example, what is the progress of the self-concept of size? How come is there a deterioration of size? What happens to a thetan in this universe in terms of space? How big is a thetan? Well, he's as big as he can put anchor points out there. And he's as little as he gets then driven in.

MEST is plus-negative and in confusion and chaos. The biggest maybe there is, is MEST. In Science of Survival you can read the basic theory of Theta-MEST. En-MEST would be MEST which has been organized but has been all loused up afterwards, like an old, dilapidated car. A person can get so concentrated and down tone scale on enMEST, which is below 2 on the tone scale, that he will make enMEST out of every MEST he's got. There's some weird attraction between entheta and theta. They seem to come together with a dull thump. Every time you put out a theta line, for some cock-eyed reason, below-two will attack it madly.

We now have a better explanation of what we were talking about with theta-MEST. If you scramble up and drive in somebody's anchor points, you get enMEST and entheta. Entheta has to do with the corruption and mess-up of somebody's space.
How do you create entheta, and what is entheta? Entheta is driven-in anchor points, saying, "You can't occupy that space."

THE THETAN

The study of Dianetics is a study of Homo sapiens in his behavior manifestation. The moment you take Homo sapiens apart you'll find out that he is a four-way composite; he comes in four chunks; he falls rapidly into four pieces. Remark: These are thetan, mind, body and entities. The mind will be presented in another chapter.
So, of those pieces, we took the preclear to continue with. Taking the preclear, you find yourself addressing something which seems to be, and seems to him or herself to be, an energy production unit which exists almost as a non-dimensional point in space. And this energy production unit, which we call the thetan, is quite separable from the body. This is the easiest part that we have to do, is how to take these pieces apart.

We say a thetan's zero. That means no space, no havingness in that, so there's no time and there's no wavelength. There's the ability to think and make a postulate, which is very interesting. A thetan doesn't have to be a complete zero. He can be packing quite a bit of residual electricity which he lets off at one time or another. The thetan is not an energy unit, he's not a ball of fire or a sun or something like that. He's something there that exists at zero space that can accumulate electricity and make electricity and change it in time and space. That's what he can handle. But just because he can handle it does not mean that he is it. Saying that a thetan must be an electrical unit and must be located in space, has the same logic as a lorry driver must be made out of tin, because a lorry is made out of iron. Those things which are made out of energy and exist in space are only partially capable of handling energy.

THE POTENTIAL OF THE THETAN

A thetan is not a finite quantity. There's enough of him to be stuck in every incident of the track and yet there can be enough of him in present time. In order to operate freely, he's got to have a scarcity of space cured and a scarcity of self cured. A thetan has training and skill which he's afraid to touch. So they've gotten automatic. Instantaneous learning and application: you observe, pervade, know, apply, act...

The brilliance of a case is dependent upon some factor that isn't well isolated at all. It is above the levels of wave length. Thetans vary from one to another in potentiality of

creating space and energy in it. There's a variation in intelligence, a real difference of horsepower, which comes from theta itself But you won't find, as far as I know at this time, in Homo sapiens, a thetan of sufficiently low horsepower to remain incapable of being collected and being made into a theta clear. The guy has to be awfully bright to be here at all in no matter what kind of a condition. Physical infirmity of the individual is no index of his power or ability (or lack of). The solidity of ridges is no index either. Because what's postulating there, the thetan, is not using energy. The energy is getting in the road of it. And it's not using space.
The thetan can exist and believe himself to exist in this universe. And he can believe himself to exist as a point of energy which emanates and handles energy on a lower scale; and he can believe himself to exist even on lower planes - he can believe that he's a Homo sapiens. The thetan can also be in this universe a point in space which is not using energy but which is existing by command only - that's a higher level. The gradient scale of the guy who is able to step out and knows he's a thetan goes down to the level where the guy not only doesn't know he's a thetan, but he doesn't even know he's got a body.
A theta clear is higher in tone and knows more and has more abilities than any spirit that will wander into Madam Zog-Zog, the clairvoyant's, academy.

THETANS WITHOUT BODY

Out in the rest of the universe, lots of its locales, there is no mystery on the fact that everybody's a thetan. There's a mystery on this level: thetans get into bodies. They don't know that. Or they know it sporadically and the information disappears again. So they know that people think by making postulates; they know that thetans produce energy. That data however is not graduated down to and doesn't merge with what they'd have to know ordinarily to do anything about a Homo sapiens or actually a thetan that's bad off. In those same areas the idea of "processing" is a very simple and elementary idea. You give him a shock. Thetan isn't acting right, well you just knock him around till he does act right. Having trouble with energy, give him some more energy, or control him harder - it's all on a dwindling spiral basis. They don't know the reverse therapy. Because it didn't exist, evidently.
If there are bodiless thetans who are still active to any degree on this planet, they would be active in a capacity and area such as Spirit of the Wood, he would BE the wood.

You can divide the time track roughly into three sections. The earliest portion of it is thetan versus thetan, the middle portion of it thetan versus bodies and the latter portion of it is, of course, bodies versus bodies. (Remark: Scientology is trying to back preclears up from condition III to condition II or I.)
You'll find preclears in a state of mind of, "Well, I have to understand it." However,

many an auditor has had a great shock by taking this complete stranger to Scientology and saying, "All right, now, be two feet back of your head," and then listen to a long dissertation on the subject of Scientology. "This is the way it's done and this is the way it's here and these are the kinds of things that happen to me and so on and so on," you see? Auditor sits there with his jaws open. Somewhere on the time track, somebody's operated a school - a fellow actually ran a college way back on the track that taught thetans how to operate. A preclear of an auditor in England - he was no more sprung as a thetan exterior without any education on this subject, than he started to inform his auditor as to the proper methods and modes of teaching and training a thetan to move properly around in the MEST universe - just like that: curriculum. 70 trillion years ago thetans would get up against these huge gaseous masses, which were later to become planets, and they'd be afraid to touch them. They'd wait for them to solidify. And they might wait a million years. And this fellow took pity on this so he opened a school.

You can read "What to Audit" (History of Man) if you want a disentanglement regarding the human mind, the universe, aesthetics, space opera, past lives, other planets. Whether that's true or not, whether the material in it is exact or not is beside the point. That material is there not to tell a story, but to help an auditor solve a case. And it's told from that viewpoint and from that viewpoint it's accurate. It is also, by the way, probably to a large degree true.
Earth really isn't being played for. There is a crew that would like to think it's playing for Earth, but they're pinned down. There's a covert infiltration, a monitoring action that takes place here on Earth from a between-lives area, and you pick it up in preclears every once in a while. But it isn't really getting some place because the people who are doing that are too degraded on team play to stand up against the team that's playing the other game.
There isn't any game going on here. Unless it's a game called "Rehabilitation", or it's a game called "Exit Depot" - which it could be - the game of Scientology, on a planetary scale.

IMPLANTS

Remark: An implant is an electronic means of overwhelming a thetan, resulting in the installation of fixed ideas, contra-survival to the thetan.

1. Between-Lives Implants

In between-lives implants, they didn't know how to erase engrams, so they present pictures spinning toward you, and then spinning away from you. You'd see these scenes in front of you, and then they'd go away and recede. And you'd say

automatically, "Why, those things are all erased." and have the impression that all your memory was being erased.
There's waves there, flows hit him when he's in that position. He is swept into this place with flows. He is pinned down with flows, He's gone away from there with flows. He's shot back there with flows.
He's in the between-lives area and this stuff under his nose is going clickety, clickety, clickety, and all of a sudden the whole thing goes "Whirr" and he sits over to the right or to the left of it, and he says, "What do you know? My life disappeared." And then he conceives his life to be wiped out and he's a new being. The guy claims he can't remember anything about his past life and you strain and sweat over this thing. Do mock-ups of little spinning wheels and tie pictures on'em. He's liable to get a horrible feeling in his head and suddenly remember the good old space academy.
It'll spark up a person's memory, just snap, if you run one of these things.

2. Religious Implants

Another manifestation is preclears will shift identities and borrow facsimiles like mad. Fac One a million years ago is occasionally rigged with Christ and the Devil and an angel. A fascinating thing, it's an old game. Here on Earth there was undoubtedly a Christ. Well, one of the reasons he swept in so suddenly and would go forward so hard is he had a good assist back of him in terms of an implant.
You will find preclears all of a sudden are Christ. A preclear will go all the way through with a crown of thorns and every other darn thing. What they've done is picked up an implant phrase and done a mock-up on it. Just look for an overt act against Christ, and it solves itself. This is an overt act against religion, and the person has been made guilty in terms of some religious cult, and the only reason that could ever happen to him is because at some time or another he has deserted a group which was a highly ethical group and after that he can become prey to other things.

At least one out of three inmates in any asylum are spinning on religion. Why? God occupies all space. That's all you have to convince a guy and he is dead. It's all God's space and any space which you occupy will be God's. Just look at that as an operation. The guy can't throw out any anchor points of his own without getting God into that space. And he'll spin like a spinning mouse if he finally gets this down the line.

THE GENETIC ENTITY

The thetan doesn't belong in Homo sapiens. A little bit earlier on the track, Homo sapiens is Homo something-else. And that difference would be, body-wise, he would be this something else without a thetan. Because evidently, a thetan is not necessary even

vaguely to his anatomy.
As we look back down the track at the GE (Genetic Entity, the life force unit that runs the body), we find out that he was getting along just fine. He was keeping the heart beating, he was keeping the lungs going - breathing, even while asleep, he had a carbon-oxygen engine, and he figured he was an engineer at the controls of a train or something of the sort. It's an engine built out of ridges - the ridges are of his creation. It's a composite of facsimiles which have solidified into what we call cells and the human anatomy. The GE is actually of the same order of being as a thetan. But the GE is excessively monomanic on one subject - survive on this MEST level. The GE himself has come up the track, and he has picked up other GEs and so on and it's come on, and this composite is what you'd have. I can't tell you exactly how this GE gets himself into such an accuracy in building a carbon-oxygen machine. Or whether the GE is just a decayed thetan or another breed of cat. Or if there is such a thing as a thetan native to the MEST universe. I know you're not. No preclear I ever processed was native to the MEST universe - not one. But it's very possible that the GE and its ilk are. I don't know. Don't have to know either. Otherwise we would have taken large steps to find out.

The GE has himself some standard and permanent set of anchor points. And he's got himself or other entities or beings or thetans like him, posted around at various places. The whole body is built out of sequences of ridges and very nice patterns. The GE happens to be using MEST universe energy, and he's just gluing it together a little bit, he's in a process of using counter-efforts, and refining those, and so on.
The animation of this body, and the GE proper, may or may not follow the protoplasmic line. As far as I've been able to see, he skips. You've got a protoplasm line; you've got bodies being made, and there's a being that takes care of this body and that being isn't the thetan. That's all you have to know, because from there on you're processing the thetan. You do not want to process the GE.
You'll find a lot of thetans think it's awful important, they come in there in propitiation. They get outside the body and then they think, "Oh, that poor GE!" and they've got to rush back in. That's nonsense. This body was made to be threatened with death three times a day. There's nothing like being threatened with death to bring somebody up to present time.

When your preclear was suddenly convinced that he had to take a rest, he was convinced simultaneously that he was not free to use this body as he chose. And your disability of the body begins from there. You want to get rid of being an effect of the body, just use hell out of it! There is no reason the body shouldn't "be thoroughly abused" straight down the track. Because in order to come up tone scale, the individual will find himself doing that. If he just is brought up tone scale, he'll find himself doing it. And if he just does it, he comes up tone scale faster.

GETTING A BODY

The thetan is on a much wider cycle than the GE; he's on a cycle of spirals. He treats each one as though he's a separate identity in that spiral.
Your job is to free the thetan. Now one of these days I'll get back on the GE line again, as a line of investigation, and maybe figure how to bring a GE up so he's real smart. And do it easily, but it's a secondary job.
The thetan was at first a somewhat willing prisoner, then an unwilling prisoner, and then an unknowing prisoner, in what we now call Homo sapiens. Don't omit the fact that a body is an anchor point. People get very interested in this big particle, which is a composite of small particles, called a body.
Thetans use various methods in dressing up a body so it'll work. This accounts for the different postures and actions which you find from person to person. They're rigged differently. Example: a dancer vs. a watchmaker.

What brought the thetan down here? A valuable energy known as sensation. The underlying and hold-onto energy is the energy of sensation. If you're going to run some kind of energy in the preclear, for golly sakes run the energy of sensation, the energy which comprises sensation, and you will find some sensational material. Because, in trying to pick up this energy, he overreaches and he holds on to all sorts of other energy. The thetan has to be interested. The aesthetic band goes very rapidly down into sensation. An individual who has no capacity for an emotional experience is unable to appreciate art. You go around aghast sometimes at the emotional outbursts which you see on the part of some people who had merely beheld a piece of art work. During a concert or something like that people might experience pleasure far above that of sexual intercourse - there's sensation.
Freud tried to work it out on the basis that people felt guilty because of the sensation. You run the sensation and you get the most fantastic, magnetic quality to the energy contained in that. That's what holds the thetan in the body. He came here for sensation, and he got it. And after a while, he couldn't go away any more, because of the postulates he made, body by body he is consistently and continually running. First, he is unable to obtain much sensation from this body except maybe the sensation of action. Right after a child becomes aware of sexual sensations and so forth, we get such a marked change in a being - the postulates key in.
The thetan is parasitic to Homo sapiens. Fortunately, he's a very high powered potential, and he can very easily move out of this category because he's not happy in it. Homo something-else, back on the track someplace, started to be taken over by thetans, relatively degraded. They'd get ahold of a body, and they'd start running this body. A thetan can put out a pretty good electrical impact, and his commonest activity when he's going to punish something like a body is to nip it. He slaps it on either side of

its motor control panels and the thing goes into contortions and epileptic form seizures and it's very uncomfortable. But when a thetan is careless in this, he gets the backlash of the energy. The before-body-line thetan will put a tractor wave out and put it over on any Homo sapiens that comes near him and will give it the thought, "Go away from here." He's sitting back, way back somewhere. But now he's in energy contact, he throws a beam in there and the Homo sapiens stumbles or gets hurts or gets sexually excited, and the thetan finds out at that moment that there's a terrific and surprising amount of power contained in that body. So he'll fool around with bodies, more or less on this connection.

After a while, he has a tendency to come in a little bit closer. Why? He's putting a high-level wave out, and he's getting back consistently a low wave, very MESTy. A body is really booby-trapped. The human body is the best theta trap there is. Any time he moves up or down within a few inches of the back of the thing, if there's any disturbance at all in the body, so there's any current flowing in this body, it's going to catch the thetan, push him into the vacuum and stick him, just like that, and there he will be. This thetan finally winds up inside the head in a very dim state.

To repeat it once more, as it is a very key mechanism. The thetan is out in position 1 (way behind the body), and he has a tractor beam on the head, initially this length The tractor beam contracts when energized. Now get that very well. The thetan's in control of the tractor beam, he's feeling perfectly grand about everything, and life is going along just dandy; he's got this body that's walking around, and he's got a tractor beam on it. All of a sudden the body energizes his tractor beam. This body gets a surge of pain and we get then, out of that pain, a surge of energy which goes up here in this direction, energizes the tractor beam and it brings your thetan down this course and has him hit hard against the back of the head and then goes forward on this course into the head in a state of unconsciousness, having been pulled in by the head. Obviously the head did it to him.

This is one of the commonest visios a preclear has: it's a head sitting in front of him someplace. He's still trying to stop that head from coming in. He has a feeling like everything will fall in on him, and he had put a tractor beam on it, therefore he doesn't dare use any energy because he is punished for using energy.

FREEDOM FROM BODIES

The thetan feels very propitiative towards the body because he stole it. Of course there isn't any such thing as stealing anything in the MEST universe. If he suddenly said to this body, "Act, jump, work, be," the body would all of a sudden start to purr, get very happy, and very sane, and go to work. There's only one way to treat it. And that's on the Be, Do and Have level. Just direct command, with no explanation.

What's wrong with the preclear - and this is particularly pertinent to psychosomatics - he has consistently and continually tried not to have the pain of something, has tried to

stop a motion, has tried to stop an action; he is on a single flow. And, as we know, a single flow or a single effort will lock What he has tried to do is back up from it; he has tried to retreat from it. And his consistency of retreat has established a one-way flow which, of course, has stuck and has latched him up in a situation where he cannot get rid of his condition. He's holding on to it desperately. There is no substitute for a rehabilitation of space, to return to an individual a rehabilitation of his beingness. Loss is loss of space as its most important loss point. A preclear can afford to lose anything he has as long as he does not lose as well his ability to create.

Unless you rehabilitate his primary desire in the MEST universe (rather free him from the pertinent enforcement), he will stay in immediate and intimate contact with bodies And that point is sensation, need for. Your pc is going to find such a need to hang around bodies and such a disgust of himself because he is hanging around bodies continually and is dependent upon them, that he'll fluctuate up and down the scale, back and forth. And he becomes unstable emotionally, because he on one hand knows he shouldn't be associating with such company, and on the other hand he has to. Flow Balancing (Gita - Give & Take Processing) is part of this answer.
But there's a little extra one in there. It's not one of the steps, because it is an education. It's a return to what he once could do and prepares him to do that again. It demonstrates to him that he as a thetan can contact directly from the environment much better any sensation that environment might possibly deliver to a body. At that moment he is willing to give up the idea of the body. And that is done by rehabilitating his own ability to perceive. He thinks he has to do it through the body and he's so accustomed to this that you have to demonstrate to him the possibility of perceiving directly in the environment, and to capture, experience and create sensations.
You get him upscale to a point where he can feel that wall. And he can feel that wall much better with his own contact with the wall than he can with the fingers of a body. Without a body, he can see anything that he can see with a body and be as certain that he is seeing it.

CELLULAR LIFE

The cells themselves have a life. You got 10 to the 21st binary digits of neurons, and every one of them got a time track. Every one of them is essentially a thetan. Whether he was ever a big thetan or not, we're not arguing. We don't care one way or the other This is just what we're talking about: empirical proof. Can you as a thetan cure up an aching tooth by running back its time track and clearing out its engrams? There's nothing to it. Grain of sand hit it once. Yeah. Yeah. Doesn't hurt anymore. Can you find a time track there in each case? Sure. Can you use the theory of anchor points, and, pushing in and pulling out their anchor points, cell by cell, cure up a chronic somatic? You bet you can. And you'll find out that every one of those cells has such a horrible

disgust for what he's doing, if you start to tamper with him any. A cell in the intestine - you see, the one thing above all others that he was worried about was what passes through the intestine. What you're afraid of in this universe, because of reverse flows, one becomes. Horrible, isn't it?
Possibly, in auditing, you're interrupting the career of a thetan who is on his way toward becoming an entity or a body part. I don't care whether it takes him eighty billion years or one lifetime. However, the evidence is in favor of you being a somewhat bigger, larger, better endowed breed of cat than entities or neurons or some other smaller variety of cell.

OTHER ENTITIES

The preclear's body starts to handle him low on the tone scale, and his body can reach out and keep him in. And there's thetans all over the place inside that body that say, "Isn't he a nice pet?" As a thetan pets and pampers the body, the cells begin to feel sorry for themselves and their own tracks begin to kick in, cell by cell by cell, and the first thing you know, wooo, he's in terrible shape.
Entities are ridges on which facsimiles are planted. Each one of those things (referring to a drawing shown in a lecture) can be a thinking entity. It thinks it's alive. It can think as a being as long as energy is fed to it. Therefore, if you "pay attention" to it, it will think and act. You start talking to an entity and, of course, it talks back. With what energy? Yours. People in a person's environment energize his entities very often.
Some medium, in auditing, talked about these things as entities. He hadn't realized that they're thetans that have really gone to pieces in a big way.
Their capability to produce illusion is pretty good.
Some consider themselves good, and they're so sold on religion - you show them black mass symbols, upside-down crosses, daggers through the Bible, just throw that illusion up in front of them good and strong, and they get out of there.
And the bad ones, you show them a crucifix, a Bible, the proper religious symbols, ..., and they see a bright spot of light, which is you, and they say, "Oh, the voice of God!" and they explode, or something. It's fascinating.
Preclears will also have the idea that en-thetans are creeping and crawling up on them. They can be very convinced about this. The truth of the matter is, no matter how dark it is, there's nothing can touch you. Unless you sit down and carefully determine that something's going to. If you carefully make up your mind that something is going to happen to you, you can undoubtedly fix it up so it will.

HANDLING ENTITIES

If we treat the preclear as a thetan who is running a hell of a lot of thetans, we can

solve the roughest case there is. We can bring a person up scale or level, and we don't have to have any fancy explanation for circuits, or for automaticity. These are very simple. This guy's gotten so accustomed as a thetan to having things done for him that all he says is, "Give me a dog," and another thetan there that is in a sort of a stupid state of obedience, this other thetan mocks up a dog for him by building a dog. That could explain automaticity. We're not interested in the absolute proof of this, we're just interested in what orients the auditor so he can work a mind. And this is a good orientation point. Explains automaticity and it also explains this: That preclear who won't make other people work won't make himself work, won't make cells work, and, what do you know, the body gets all out of line.

A thetan has enough horsepower that when he thinks at a body, the thought goes echoing through a large number of cells. If we accept this as a workability, we all of a sudden get a better understanding of Technique 80. You put a communication line through to that body part which is affected. You could do better if you said you get those cells in line.

The entities will have the damnedest facsimiles on them, and they'll apparently be stuck on the time track someplace. Each one different from every other one. That's because of the various ridges on which facsimiles are planted. And that's all an entity is.

You can blow an entity to pieces any time you want. Every once in a while you get the strangest spooky notion that there's other thetans. And every once in a while in a preclear you'll get some very, very decadent thetan out of him. You take a look and he'll say, "You know, that's a funny thing. There's a glow that's of a very low order on a ridge and I can't handle that ridge. I don't seem to be able to do anything with that ridge." You say, "Is there anything else on it?" "Yeah." "Well, now detach that thing. Well, you got that thing detached there? Well, now detach the whole ridge and throw it away."

These entities, they're all psychotic, by the way. Well, maybe these things were thetans once, maybe they were installed, and maybe there's lots of things. We just accept this fact: It's a mind with its anchor points driven in. It tells you immediately that it's a mind that has to be controlled one way or the other by the preclear. And if he doesn't control it, it starts to control him.

Don't explain anything to them. You have to talk in terms of postulates. The body is best commanded, or a ship is best commanded, or anything else is best commanded from an altitude which is timeless, spaceless, energyless. One-way communication line for the thetan to the body in other words is a desirable state of affairs. And that's what you're trying to consolidate and finish off in Step One of Standard Operating Procedure.

THE DEAD

On the Tone Scale, is there any level lower than body death? Yes, there's the levels of "I am not", "I am a body and I am less than me", down to -8.0. He's already conceded

that HE doesn't exist, that he is a body. That's at 0.0 on the tone scale, that's "being a body". And then we go below that and he says, "I'm not even able to be a body. I'm so much lower than this that I'm not even a good body. I have to own a body. Or I have to control a body, or I'm very excited about a body, or I have to hide. I even have to hide the body."

There's a scale of lowering levels of "I am" which start at the top here, about 40.0, then "I am something" - and you could say down about 20.0, "I am a member of the team and I am doing so and so." And then below that you could say, "I am and I run a body." And then it gets down to zero, "I am a body. I am a body named Jones." On the minus scale, the guy even isn't able to be a Jones when he gets below this level. These are the thetans you find hanging around the morgue who have been there for a number of years because they haven't got any place to go and they couldn't even be a body. They don't even know they're there, it's amusing or heartbreaking, whichever way you want to look at it.

You put a communication line to one of these characters, he sort of looks at the line, he's already in apathy, and you say, "Hey, what are you doing?" and he says, "I guess something's disturbing me." That's about as alive as he is.

Often a thetan cannot make up his mind whether or not that body's dead or not. He knows it's been sick, but he's groggy and he's obviously still alive if the smell of formaldehyde is so strong - it can get pretty overbearing, really. Someday, go down to the cemetery and fish out a thetan or two and you'll feel real good. You've done your boy scout trick and the loved one then ceases to be troubled with seepage.

There are also very degraded thetans trapped in former plague burial spots, or on old battlefields. But you go down a country cemetery, where they sort of wrap them in a blanket and dump them in on their heads, and say, "God be with you, rest in peace," that's really very calm. No thetans left around there.

Is there any relationship between processing a preclear when his body's in pretty good condition, and doing something for a thetan whose body has just died? Or who has just got to have a body? There's a gradient scale. The highest level of truth which he thought he could attain was, "I am a body." He's got a low-level actuality, a low-level decision, postulate or agreement, or whatever you want to call it, and he's got a body. And that has not been broken when he went exterior.

But if he's just died, he's just lost that low-level beingness. His level of truth is just gone. He has no certainty. He hasn't a single datum of which he's now certain. He knows he's dead, somebody's been telling him he should go to heaven, somebody else has been telling him for sure he ought to go to hell, and he's known all the time that he's got to go to Station 862 and report in. He's in a complete state of confusion.

How do you solve this terrible confusion? Well, there's still another level of certainty much lower than the certainty "I am a body" that could actually be contacted. You'll have to figure out what it was.

On the other hand, a new thetan suddenly grabbing a body, or something of the sort, which was left and abandoned, could make it emote, couldn't he?
All of a sudden - crash! you didn't have a body anymore. And you could go to the hospital if you wanted to, and pick up this kid that was going to die anyway, and he wasn't in bad shape, and there's another thetan there, in a kind of a stupid state of mind, so you tell him, "Oh, go on back to Mars, another implant won't hurt you."
Then you obviously are Johnny Jones, except you're really Mary Stevens..

CHAPTER 3 - SPACE

SPACATION

1. The Subject of Space

Spaçation is a wonderful word. I made it up all by myself. You won't find it in any dictionaries. It means a process having to do with the rehabilitation of the creation of space. It also would have a second meaning. And that meaning would be, "creation of space". In English we don't have a word which means "creation of space", but you keep making this space called MEST universe all the time. It would also have another meaning. It would mean, "the subject of space". We call the process "Spaçation" and spaçation would be the subject of space. This is above the subject of energy.

Spaçation is the subject of the creation, handling of, or concept of space.
The physicist has no definition for space. He operates in space all the time but he doesn't have a definition for it. He says, "space," and everybody knows what he means, only he doesn't know what he means. If you merely have three things, each one defined in terms in terms of the other two, and without any further definition, don't think you have something defined. That's definition by association. "Space is something that is determined by time and energy, and energy is something determined by space and time, and time is something determined by energy and space."

2. The Definition of Space

Space is a viewpoint of dimension. That's a good definition. Thought it up myself and recommend it to you very thoroughly. You are the viewpoint, and from that viewpoint you envision space and so you mark out the space and there you are, and that is space. You say space is down that-a-way, there's a point and there's a distance between yourself and that point. There's a dimension between yourself and that point. Is space an actuality? No, it's not an actuality. It's just a viewpoint of dimension. Therefore many things can exist concurrently with many other things in the same space. When your preclear really gets good, he can put ten-ton trucks into match boxes like mad.
Space is a viewpoint of dimension and that's all it is. Is there any space? No, there isn't any space. Well, why do you see space? You've got to see space, because if you're going to have objects, you've got to have some space to have'em in.
Well, if it isn't there, it can be very easily aberrated, if everybody's under a force draft that it exists. The only way you can keep away from anybody or have any identification

of yourself and an identification of somebody else, is put some space between.

ANCHOR POINTS AND MOTION

1. Anchor Points

The way you know you're there is you've got an anchor point up there in that corner of that room, up here, corner, up here, you look at those two anchor points - you're located with relationship to those two anchor points. So there you are. Anchor points are necessary to have motion. The preclear who has lost his anchor points has lost his motion, or rather his ability to move, like old people do.
Anchor point and interest are not the same thing. But they have been confused by the thetan. His earliest decided upon anchor points are really postulates. You don't have to have any anchor points at all, that's the whole joke. You get into space, the second that you believe there's space then you think there has to be anchor points, and the second that you get anchor points, you get relative size.

2. Origin Points

He can clearly be an origin point as long as he has a good solid assignment to anchor points. Your preclear needs anchor points to find himself oriented. The only way he could really be sure of anchor points is to mock them up.
You can have three kinds of points in space. There is an origin point, unknown but understood. You've not located that origin point, you just say all this space somehow or other comes from an origin point. (Remark: In the sense of somebody made the physical universe space.) This is the big point of origin down here, O. This is mythical. There's origin point one and that could also be called origin point "I". That is the viewpoint of dimension, and that is the definition of space: Viewpoint of dimension, of the individual. And he looks around and he can assume viewpoints. The handiest way to do this is, of course, to simply mock up anchor points, mock up dimensions.
So you've got OM-1, and then you've got anchor points O-1, O-2, O-3 and O-4, so that you can get motion for OM-1. Nothing will move unless you do that.

An anchor point is that point which origin "I" assigns so that he can have dimension and motion. He has either assigned it, or just agreed upon it, agreed that he will assign it to these understood things. It says: "This is a room. A room has eight corners, therefore there are eight anchor points to a room. Every time you go in a room now you know this, there will be eight anchor points and you will accept immediately the anchor points which everybody around accepts as this room's anchor points. Is that understood? That's good. Now we've made you dependent."

3. Orientation

Orientation is the principle of being able to have an origin point in motion. All you got to do is feed somebody some hashish, and boy, do his anchor points go by the boards. He becomes sufficiently non compos mentis to be unable to control the anchor points of any area or postulate origin points of view. He gets distorted shapes of things. He lies down on the bed and the bed is 18 miles high. It is 87 miles to the door, the corridor is one inch long. He gets this kind of upset because it throws him out of "orientation". It's also very upsetting to a preclear to find himself sailing through walls for the first time. Well, he'd postulated that you couldn't move in that area.

When a person goes down the tone scale, that is going down from a concept of being able to locate or orientate himself in space and originate space, down to being a chunk of something that's been located. In other words, the tone scale goes from theta to MEST.

An individual conceives himself to be as free, as knowing, as much cause as he can locate himself in space or create space. He's so as long as he can do that. Somebody is out in the country and he gets lost, well, he's not terribly lost, he can look at the vegetation and he can look at the road and he can look at things and he says, "Look, somebody with three-dimensional space on the brain built all this, I'm still here ... somewhere. I just have lost the difference between my immediate new anchor points and the anchor points to which I'm accustomed and I do not know the dimension from here to the point of origin from which I normally operate. I don't know that distance." And so he says he's lost, but actually just to that degree produces the most fantastic results on an individual, there is a hysteria that befalls individuals who are lost.

Young people feel lost in the military service, where they are issued arms and uniforms, own nothing, and are moved around by exterior determinism. The MEST universe is doing this to the preclear. I've been talking about the army, but the actual fact of the matter is I've been talking about inhabitants of the MEST universe. In they come, MEST universe says, "Now look, there's a bunch of natural laws and a bunch of agreements. And these are the anchor points and they are the only anchor points you can have and you locate yourself in the middle of these anchor points.

4. Motion

If only he were the origin point of dimension, he would never be in motion himself. He would be pinned in one place and that would be the end of that; but by letting other things take the responsibility for being origin points he can shift himself around in any confined area which he himself has uniformly postulated.

Individuals who move the least have the fewest clear anchor points. The ability of an individual to tolerate speed depends completely upon his ability to hold anchor points.

Which depends only upon his belief in this ability, as anchor points come down to being postulates.
On a train, somebody walks down the aisle. Another passenger knows somebody's walking down the aisle of the train because he holds the forward end of the car as one anchor point and the after end of the car another anchor point, and the individual who is in motion, has a shifting dimension from one to the other of these two things. But let's look out the window. And there we see the countryside flying by like mad. Actually the countryside is flying by with relationship to the two anchor points, the forward and the back end of the car. Those are what's motionless and the countryside is flying by, of course. Now if you say every telegraph pole there is an anchor point, and those anchor points are shifting (being substituted by new ones), then you can conceive that the train is in motion. You can even sit in the train then and feel the train rushing forward and the countryside sitting still. It's quite a trick, but you can do that with great ease.
The sensation of speed in a vehicle has nothing to do with miles per hour except in relationship to exterior anchor points which the driver isn't perceiving. A very fast car has small wheels built close to the track. He's got an up-and-down vibration and sideways and so forth. A car with great big wheels and a big powerful motor, and it rides awfully easy - that's really a slow car. Railroads became so despairing about people believing trains didn't move fast that in most of those very fast trains, back in the parlor car they have a speedometer.

You are in motion in space and time. You're quite aware of that. But unless you compare that immediately and exactly to understandable experience, these three things aren't worth much to you.
Origin "I" is a viewpoint from which one can perceive anchor points, and these anchor points actually assign dimension or boundary to space. Whenever there is motion, one holds the anchor point and perceives the motion. He holds and perceives the anchor point and then sees something changing without those anchor points moving.
Here's his anchor points. Anything which he ordinarily orients his scenery by would be his anchor points; without those anchor points he wouldn't have any motion. If he had to use OM-1 (the primary origin) here all the time for his origin point only and his dimensional point only, he couldn't get any motion himself.

MEST UNIVERSE SPACE

MEST, I'm using our old word as to mean object, a solid object, and the space and energy and so forth which comprise such solid objects, the energy flows itself, and the space therein - I'm using just that term physical universe MEST. This place (the MEST universe) is rigged to enforce itself upon you. You can't have any of your own particles. And if you start using any, you're going to get in trouble. And you get the same kind of a state of mind that you'd get as a teenager in the army, on the part of most people. No

responsibility, there's nobody taking responsibility for this universe at all.

This universe doesn't want anything to do with the energy you would add to it. Here is all of this energy and you don't create any of this energy; so the second you start going into agreement with the MEST universe, energy comes down, down, down as far as you are concerned. An individual for whom everything is done has no energy left to do anything.

He didn't agree on this universe's space to the degree that you'd think he should agree. It wasn't a self-determined selection on his part, because he didn't help create it, and it was already there. He agreed on a totally different level, the hypnotic level. He agreed there was space there. He also consistently agreed it was not his. And then he's agreed not to have energy of his own, but to use the energy provided in order to create anything there. And you wonder why he goes down scale, why he gets worse and worse.
If a bunch of you started disagreeing with the fact that the space of the MEST universe existed, it'd probably collapse. It'd cease to exist as space. Yes, it would actually cease to exist.

THE ORIGIN OF THE MEST UNIVERSE

There's an origin for MEST universe space, but you didn't agree to be that origin, because if you had agreed to be that origin, it would be you alone who would be there, manufacturing that space, and therefore responsible for everything in it. And you would not find that very desirable because it would be impossible for you to engage in any football games, or randomity.
The only space there is as far as he's concerned is the space which he is manufacturing every instant from viewpoint one. But he's manufacturing from viewpoint one a backtrack back to origin point and he's keeping this track manufactured all the time very arduously in order to have viewpoint one.

It's a sort of diffident thing. You don't say, "I'm origin for the MEST universe." Just think of this as the thought to yourself right now: "I'm at the origin point of the whole MEST universe." Sometimes people get pale when they think of that. What he does instead, he says, "Origin, I don't know anything about that, wherever the origin is. But I sort of look at what is there in terms of origin. I sort of look at this from a viewpoint here that's a secondary viewpoint and somebody must have given it to me.

THE VIEWPOINT OF THE MEST UNIVERSE

You can be at the viewpoint of dimension yourself. You can mock up one, put one out here. You can be at it yourself, or you can be operating in a hidden viewpoint of dimension. That is to say, there's a viewpoint of dimension over here someplace and you can actually operate without knowing exactly where it is. You just know you've got some space. You are at the viewpoint of the space of the MEST universe. But you're kidding yourself you're someplace else. Now, that's the trick of the MEST universe. The body is a false viewpoint of dimension from which the thetan is operating, an extended viewpoint of dimension. If the MEST universe has given you the point of origin which you now use, you have abandoned your ability to be a viewpoint of dimension. So you don't think you can create space.

THE REHABILITATION OF SPACE

Operating from Q-1, that says creation of space, time, energy, matter, location in this, you see, if a man can't locate himself, it says he's not theta. He's MEST because MEST is what can't locate itself.

What is the origin point the preclear's been using all of his life? He's using one origin point or another all the way along the line, from his earliest childhood. His origin point has been dependent upon anchor points A-1, A-2 and A-3. He's using an anchor point from somewhere in this lifetime, somewhere on his track. They will be static, cherished visios. It's such a thing as the fireplug which stood outside his house when he was a little boy. The other anchor point might be a small hill he used to be able to see outside his window.

A preclear who is sort of scattered and dispersed, doesn't quite know where he is, and he's not oriented. You ask him to move out and be in a new space, why, his body isn't in any space, much less the thetan. He isn't in any space that he can recognize, as a body, and he's just abandoned the whole thing anyhow. So let's find his origin points for him. Let's relocate him and reorient him in space.

DRIVING IN ANCHOR POINTS

How do people control people? They get their anchor points out by telling them some good news. And then when they get'em good and far out they give'em some bad news. And the motto is, "Drive in their anchor points."

After a while, every time they have been driven off from a space - in any way - they've gone in near hysterics. Or anytime anybody's tried to pin them down into a space. Like being put in jail. Because that's really getting lost, that's too much stress of imposition of anchor point. And they can't stand it. They just go to pieces on it.

If a huge bus is making you very small, as a matter of fact it's driving in an anchor point. -If an explosion occurs somewhere in the vicinity of the preclear, he gets the feeling

that his anchor points are going way out there again. But his attention is brought down here to the center of the explosion. So he has the feeling that his anchor points have closed in. So his dragging attention to the center of the body makes the body itself solid and makes him locate himself in one small area which is the area of the body, and that's just because it's impact against the body. But you can take anchor points and put them out all the way around and all those incidents will blow.
Regarding the loss of anchor points, he'd get the funniest sensation. "Someday I won't be able to walk to this corner." And in that whole subject lies nostalgia.

OBJECTS

What the devil's the difference between putting out some anchor points and putting out a few billion dimension points simultaneously to make this wall? There isn't any difference. You put out enough dimension points and you put them out in great big thick sheets and you stipple it in solidly enough and you believe positively enough that it's there and, boy! It's there! And that's about the long and short of how you put together reality. You stipple it in all the time. Arduous work, isn't it?
The importance of the object as an anchor point denotes a fairly low action in perception and experience. Instead of just putting out anchor points, the fellow looks for an object to be his anchor point.

One of the most confusing anchor points there is, then, is a body, because it's in motion and it's an object. This almost drives a baby batty. He looks for Mama, and Mama is on her way, this way and off and there again and then someplace else. A child doesn't have anchor points in the corners of the room, because he doesn't feel free enough to pervade this room and experience it. So Mama disappears for the afternoon - the afternoon then is completely lost.
The confusion between bodies and anchor points is at the root of a pc's inability to have enough space to exteriorize into. His lack of space, which is to say, his lack of anchor points, and his tremendous havingness with regard to objects, stick him.

AUTOMATIC SPACE

You want it all to be automatic, and you want sensation like mad. So you just skip the step of a postulation of space, and then you skip the step of a postulation of motion, and then you skip the step of postulation of placing energy (including emotion) there to emanate back at you again, all because you want the sensation to affect you. You want all this to make an effect out of you, because you want sensation from it, so you just skip these steps and you're all set. Except you wind up aberrated and homo sapiens.

SPACE AND BEINGNESS

We compare space to beingness. As a person increases in space, he increases in beingness. This is observable in a preclear and it's extrapolatable to other things. Space is beingness. If you think you're short on space you will automatically become short on beingness. A person is as free in space, and has as much space really, as he is willing to BE anything in that space.
What isn't he willing to be? That much space is denied to him. And when you get a person into the horrible situation where he doesn't want to be anything else but himself, you've got an aberrated boy right there. How much space has he got? He's got as much space as the body occupies.
Before beingness there must be a convincedness about beingness. One thing that he can't do is he can't unconvince himself once he's convinced. And that would be one of the rougher aberrations. In view of the fact that space is beingness, you have to be able to handle space before the preclear can BE anything. You've got to convince every preclear he's not dead, by giving him more space. To do that, you'd better be able to give him more beingness.

BEINGNESS AND HAVINGNESS

Before there is space for a high-level thetan, he does have a truth, and that truth is, "I AM". An individual's concept of his space regulates his concept of density. And his concept of density would be his degree of aberration or his degree of freedom. The denser, the thicker your preclear is, the less space he has.
Beingness is impossible without space, and loss of space makes matter.
As he goes down the line it becomes, "I am something", then "I am the something" and the "I am" becomes less and the "something" becomes greater, until at last he winds up in the conviction that the "something" is all the "I am" there is.
In Homo sapiens, the thetan doesn't have space, therefore he has no beingness. The body occupies the space where the thetan should be, so of course the thetan has no beingness. It's the body that has beingness, not the thetan.
Havingness becomes more and more important, down to the level of the psychotic, who will give away anything, or will take and hold on to everything - objects and words and everything else. His interest is terribly aberrated. And his belief in pain is very aberrated, and if you get somebody who is very psychotic, they've either abandoned the body to a point where anything could happen to it, or the tiniest little scratch is regarded by them as destruction beyond destruction.
As long as there's still a "something" that you can contact and communicate with, you can still start him back up the line toward "I am". But you have to take off to restore "I am" or his high level of truth by restoring it on the gradient scale of the "something" and more and more "I am". As he goes back up the line, he gets more and more "I am". The

highest level truth that you could attain with an individual would be the springboard from which you started out to reach the highest level that you possibly could attain for this universe, which is "I am", with no need to be "something".

CHAPTER 4 - ENERGY

"People deeply immersed in energy are obeying energy, instead of energy obeying them."
L. Ron Hubbard

WHAT IS ENERGY

Disorientation is simply based upon an aberration of the concept of anchor points. Anchor points, that's the first move into energy. An anchor point is a unit of energy.

Energy compares to doingness and the essence of energy is change. The operation of energy can be found in Growth, Conservation and Decadence. Those are the characteristics of change. There's have and have not energy. There's stuff which you approach and that says, "Have me." There's also the kind that says, "Don't have me" and these two things get together and they go flick, flick across and you get randomity.

A thetan supposed to be making postulates, who gets the idea that he is a vacuum, when he gets the idea that he obeys the laws of energy, then he tries to fill vacuums.

His ability to make postulates goes to pieces the second he starts down into energy flows and force. And the best there is of him and really all there is of him is that portion at 40 on the Tone Scale, which can make and make stick an instantaneous postulate. It's why Creative Processing works so wonderfully. It's rehabilitating the best there is of the preclear: His ability to be which is his ability to create by postulate alone.

THE CREATION OF ENERGY

A preclear who cannot himself generate energy is up against this one: He thinks he has to be given energy to consume it and that the energy belongs to somebody else and that it's some kind of an object that he has to consume. It is the basis on the thirst for a preclear to run electronics. Bad energy is better than not having any energy. And they're at a level that has to take energy in a solid form.
If the thetan convinces himself that he's only an energy unit, he goes on a slump because he's putting himself in direct contest with the MEST universe, he's comparing his energy to lightning bolts and all kinds of things, trolley lines and electric lights. And he's not up to a point yet where he can do these things. The thetan is not an energy unit. The way he makes energy is by postulates and so you have to rehabilitate his

ability to create a universe and you increase his energy unit capacity by not trying to create it at all. Here in this untrammeled universe of his own you get him up to a point on creating energy where he all of a sudden turns around and says, "Well, the MEST universe, you know, I never did like Mars." - Zaaap! - That's theoretical.

HANDLING ENERGY

Energy has the manifestations of start, change, stop. When I tell you about the movement of a mock-up, moving it from here to there and back again, and so forth, we're talking about the ability to handle energy. You're working up to the point where your preclear can consume exteriorly created energy or create energy and give it away in terrific abundance. If you want to cure scarcity along any lines of objects or fluids or items and so forth - get up there and cure energy. Until they are convinced, through mock-ups, that there is an abundance of energy, they are going to contract their space down in order to make sure they have energy particles. And they themselves will hold that space contracted, to hold on to energy because energy is valuable.
The basic thing that gives trouble with flows is an object, which is the product of flows. And if you can handle the objects, the next step is to handle the energy that makes objects. And you can handle the energy. And then it's very easy to handle the space in which to make energy - there it went - BOOM!

ENERGY AS SENSATION

We have a psychosis - and I use that word advisedly - in any Homo sapiens at whatever step or whatever level of the tone scale on the subject of energy particles. That psychosis is the desire for energy particles, which makes him aberrate the only thing which permits him to be: Space. Space ceases to be important to him to the degree that energy's important. If he has to choose, believe me he'll choose the energy particles.
Energy is a trap! And the only advantage in energy is that it will deliver sensation. Well, that's great because you can deliver a thousand times as much sensation to yourself with a postulate. And what are you trying to deliver the sensation to? You're trying to deliver it to something which is operating in the area of a postulate. How can you possibly deliver any energy to a postulate-making thing which exists in a zero of space? You can't! And that's all there is to that. So it must be a terrible illusion on his part that he gets his sensation via energy or if he thinks that sensation is only transmittable to himself via wave patterns. He doesn't have to get sensation via wavelengths, because there's nothing will bridge the gap in the zero but a zero, and that's a postulate.
Desire and thirst for sensation - 'must have' is what's got him there, so he's riding on

that postulate, which is the only reason he's snap into a head.

CHARACTERISTICS OF ENERGY

1. Terminals

Let's hold still two terminals. Getting a flow is not dependent upon any other mechanism than the ability to postulate the origin and destination of a flow. You can say how much flow it is, too.
Unless he's very capable at handling energy as energy and can really put it out with a comparable horsepower to any ridge he has, that ridge can command him. If he can put out a tremendous quantity of energy and handle it well, of course there isn't any energy there to command him. What energy can't this person use? It will be that breed of energy which is parked on those ridges.
The problem of flows is the problem of terminals. To have a flow you have to have one terminal which is a "have" terminal and another terminal which is a "have not" terminal. Ridges are not bad. The preclear who has recovered his power and force isn't even vaguely bothered by a ridge. The thicker those ridges are, the closer that person is to associating across the boards on any subject, and the less able he is to start and stop, increase or decrease a chain of logic.

A current flow depends upon a plus terminal and a minus terminal, and if they can be held apart, we get action, we get energy flowing. If we take the space out from between the two of them, they come together, spat! Even the juice isn't going through them, the residual current. Now, get this analogy. When your preclear is no longer able to maintain space, the plus-minus terminals come together on him and we find the preclear beginning to approximate matter. The trouble with him is energy and the trouble with the energy is it's lost the space between its terminals, and the remedy is to give him space.

FORCE

A thetan is sitting in the middle of every fight with force he ever lost. He can't produce force if he's lost his anchor points. The essence of production of force is to have terminals. The production of force itself, and tolerance of force, is in itself affinity, reality, communication in this universe.
The MEST universe operates in reverse on the thetan. It's as though he had a mirror image. That's because he is essentially within himself one universe operating against another universe. He is capable of greater change, but he is less persistent. Yes, he's very volatile, he can do all that sort of thing, but the MEST universe is really persistent.

Force is merely energy with some direction. And effort is very closely monitored force. You get somebody who is very shy of force, for he has an aberration because people have used too much force on him, and he has used too much force on others, and what do you get? You get a fellow who won't use force to push a paintbrush over a piece of canvas.

Knowingness is upset by force. Force crashes into the individual and it upsets his space - it'll upset his knowingness. Why? Because something occupies the space which he should have been occupying and makes it impossible for him to occupy that space. And if he's unable to create more space at will then, of course he considers that he has been displaced in the space.
In Spaçation, you're teaching him that he can make any kind of space that he wants to make at any time he wants to make it. And he finally doesn't worry anymore about having to have space where the body is.

POWER

When we talk about this universe, we're talking about energy. The only way an individual can be held in to this universe is by a conviction that he cannot handle energy. Because this is a universe full of energy, and is composed only of energy which operates in a place called MEST universe space. If you cannot handle energy in its fullest extent don't think you can be free of this universe or any other one.
You have to be able to handle an unlimited quantity of force, before you can pass over into a higher band of ethics. One cannot retreat from and cower back from force, under any pretext whatsoever, and still have a beingness above the level of this universe. Thinking of being hit in the face, in the MEST body, with a hundred thousand KW lightning bolt, is perhaps not a comfortable thought. But I assure you that that is a small amount of juice compared to what you as a thetan can take. You ought to be able to pick your teeth with a million KW lightning bolt, theta-wise.

A person has to be very, very strong before he can be completely ethical and merciful of his own free will.
Take every saint on the calendar represented as having a big bright aura. That aura was representing raw energy. Whether or not these boys could wield energy or not, I don't know. But you want to be able to heal somebody at a distance, you have to have the capability of charring them into charcoal at a distance. The ability to produce force is the ability to make a strong postulate, which alone is capable of controlling the health and beingness of others. Unless you can make a postulate strong enough to handle force, it is unlikely that you can make a postulate strong enough to pervade all through the beingnesses which you would like to help.

This is a force universe. It's built on trickery, and it's built on force. This universe doesn't care for brightness, for aesthetics. The strong man who uses force, forte main, as his sole criterion of existence is nothing but a brute. Nevertheless, the strong man who is able to make something in this universe must be able to protect it.

TRACTOR BEAMS

You can have something move in your direction with a tractor beam, and when it starts to agree, it'll get an outflow. You're pulling agreement out of something. He pulls in "You will agree," but he gets disagreement. He wants to be agreed with and he gets disagreed with. That's the trick. A person's parents, very often have fixed tractor waves on them. This is tractor waves of desire. The parents pull.
There's reverse tractors too. People go around with "wanting to be wanted" tractors. They put the open end of the tractor on people to get these people to want them, to desire them. And this is actually the way sensation works. A pretty girl, she's got one of these tractors here which is just doing a beautiful job. She says, "want me, want me." The odd part of it is, the second anybody picks up that tractor, they start a flow which again is, "Don't have me."

THE REVERSE VECTOR OF THE PHYSICAL UNIVERSE

MEST is a chaos with two vectors; one of them is Have, and the other is Have Not. Right now, please, just make a little test of this. "Get the feeling that you are agreeing to something." (...) "Now, get the feeling of disagreeing with something." (...) If you study that over for a moment, you'll find that agreement was inflow, and that the disagreement was an outflow. Well, those are your two vectors. If a fellow agrees with the MEST universe, and keeps on agreeing, he keeps inviting this inflow. And soon it gets stacked up pretty tight around him. He gets darn near being like a lump of matter. Now, get this as a flow: "Wanting something." (...) And this: "Not wanting something." That's a nice mechanic, when you want something, you agree with it, and when you don't want something, why, you disagree with it. Let's also get this one: When you agree, then you have something. In other words, when you want something, you agree. Therefore, you can have it. Therefore, you can have some time, too. You get havingness, you get things, and so on.
As long as you're never interfered with, with another flow of any kind whatsoever, this is perfect. But this is the way ARC is broken to pieces.
You could draw a figure the following way: Mark the pc as "I"; there's a flow of "agree" into him, and there's an outflow, that's "disagree." Or, the flow he's pulling in, that's "want", and "not want" is outgoing.
Call this other person "U", as different from "I". "U" has an inflow on "agree." And this

person is also outflowing, doing a "disagree." And we have "U" wanting, and "want" is an inflow towards him, and "U" not wanting is an outflow.
When "I" wants agreement from "U", he will pull into himself agreement. He wants something from "U". But the second he wants agreement, he gets disagreement. "U," of course, fires back at him. Even if "I" were completely capable of monitoring the direction of flow from "U", and "I" wanted agreement flowing into him, he would still get disagreement flowing from "U".
Now, "I" wants to be disagreed with, he says, "I don't want it." When "I" wants to be disagreed with, he creates in "U" want. "I" says, "I am no good; I am not edible; I will make you awfully sick." The reaction on the part of "U" is to eat "I".
He wants something, it's coming in: anything he wants will disagree with him. When you acquire a possession in the MEST universe, you don't like it too well after you own it. You've seen that manifestation many times: you're just dying unless you get that something-or-other, and the second you get it, you say, "Well, there's something wrong with it," or "I really don't quite want it." That's because anything you get will disagree with you.
Let's look at it the other way around, and we'll just have "I" wanting "U". He'll create a current flow in front of "U" and of course "I" gets "U" not wanting "I". Let's get a couple, and they're having trouble. And he has decided that he loves her desperately, and she just doesn't want to have anything to do with him, until the day when he finally says, "I don't want you or anything to do with you," and then she wants him desperately. See how that works out?
Let's say an object has the potential of saying, "Have me." Or another object is saying, "Don't have me." That's what a negative terminal might be saying, any time it's putting an outflow, a terminal is saying, "Don't have me." And when it's pulling in, it's saying, 'Have me." Well, that's why your very low tone scale people collect only things which are not desirable.
He agrees with something, so it has a flow pulled around past it and it's immediately saying, "Don't have me." He says, "The automobile is going to run and I agree with this thing perfectly," and of course that day it won't start.
We get disagreement, and the fellow says, "I don't want it, I wouldn't ever touch it," and there it is, sitting on his doorstep. This ferocious and horrible determinism not to have something winds up in what? It winds up in making the full vector of matter say, "Have me."
This is the modus operandi of flows in the MEST universe and don't take what I'm saying as a freak. It's not a freak. I'm not talking about a peculiar, occasional manifestation. I'm talking about agree. I'm talking about disagree. And when I'm talking about "have me" and "don't have me," I'm also talking about time. This individual wants time, in order to get time, he's got to have an object. If you don't believe it, try to go on a vacation sometime with not a dime in your jeans. The second he wants some time, the things which he does have become disagreeable, the gaskets are gonna blow and

so forth. It isn't anything mysterious, this is the way it works.
What would he have if he says, "Now, I don't have to ..., I don't need that at all, I'll get along with what we have, and we don't want any of this other stuff." Actually, the riches of the universe pour in on his head. Everything around him starts saying, "Have me, have me, how about me?" The thing which you either completely disregard or disagree will serve.
The engineer building a dam knows this, continually: He gets one foreman and all the equipment goes to hell and nothing happens, though obviously he is a good foreman. He'll get another foreman and everything runs smooth as a clock. And the difference flowing off of these two men can be sensed by the individual himself. One is gonna get the job done, one way or the other. And the other says, "Yeah, I can do the job." He doesn't necessarily say it without volume, but the MEST lines up. Energy vectors, somebody understands the law of something or other, he really just enforces into it. Look this over a little bit more, you're gonna find a lot more there. I leave it to your wits to figure out the rest of it.

THE THETAN INTERIOR

What bothers the thetan are those things made of his own wave length. He won't much run into the GE's ridges, but he'll run into his own. And he's got plenty of them.
He's piled up energy around on the body in various places, so that he gets himself most beautifully loused up. he thinks he is where his ridge is, because he can act where the ridge is. So therefore he thinks he can perceive wherever he has an energy that can echo. He's not outside when he's doing that.
Sometimes in an excess of enthusiasm the thetan runs into this center point of view of the body, which in in the middle of the forehead and which has been called, since time immemorial, the "Third Eye". It is the viewpoint of dimension of the GE and the body. It has not very much to do with the thetan.

Most psychotics are out there about a yard in front of their face. They've blown clear straight through the head, and they're sailing way out in front of themselves. They're not even with themselves. They've run straight on through. When he gets out in front he isn't aware really of the body being back there, and the reason he's out here - he's driven. Driven by the sensation and emotion of fear.

There are communication lines which go off of the face and lead into nowhere. There are old communication lines still hung up, way to hell and gone, up into space. And I don't know what they're connected with on most preclears. I know that those they yank on, sometimes it practically blows them out of their seats. They yank on one of these lines, going up to Lord knows where, and it practically knocks them silly! But you have them grab on to those lines and just pull them loose. It puts them out of contact with

whatever they're into contact with.

Inside the head, we have also some more control set-ups. There's motor control areas you start to pick up out of the motor controls.

Regarding perception, he's trying to pull in his visio, and his sonic, and all the rest of this, from a little tiny distance. He's trying to pull it in from a sixteenth of an inch. Or half an inch, off the terminals in most cases.
He's trying to take sight off the optic nerves, and he's only trying to get that much.
The optic nerve's a shock buffer. If anything blew up in his face, he knows he is safe, because it'll already wave and give him warning, and he could get away from the optic nerve - he thinks.

A preclear who can't be two feet back of his head is holding on like mad.
Every time he lets go, he feels a surge of energy, and he feels fear.
He suddenly feels a motion of energy, he gets scared, and he has to hold on again.
What has he got to hold on to? It's something inside the head.
How do you drill him out of it? It's simple.
Do mock-ups of him holding on, and letting go, with his hands and any other way you want to, until he finally feels that, well, letting go isn't too bad. And he'll move out of his head.

ELECTRONICS IN THE MIND

Once upon a time, sitting down in Phoenix and I was monkeying around and I knew there was something there... I was waving a few meters and cathode-ray tubes around in the air and I was doing a very Einstein-esque performance.
I found out that electronic flows were generated by facsimiles. And I set it up to get a condenser action by holding and getting the preclear to hold one facsimile there and to hold another facsimile there and not let them discharge in any way or shape or form. Just hold them there, even if it requires two hours or six hours. Let's hold these two in place and not let them vary even vaguely. And you do it for a very short time and those facsimiles go BOOM! It's a very fascinating experiment. Leave it to somebody else to make future experiments. It gives you a cold. It blows your nose up and explodes a ridge or two in your face.
Well, I already knew from running incidents on the track that facsimiles could explode. When we get an explosion, it isn't what the preclear feels with his intuition. It knocks the E-meter pins off, or it burns the coils out or it does something like that. There's nothing mild, or hard to read, if there's any meter left after one of these explosions.
Man creates energy, obvious. You've done a mock-up and here's this mock-up and

obviously it's just your imagination. It obviously doesn't have any energy in it, or if it did, it must have gotten it someplace else.
Here's an instantaneous mock-up appearing. No ridges, nothing. You just make this mock-up. And you take that mock-up and you slap it into another facsimile and it goes pam! and zing! goes the meter on the machine. Hey, is it possible that man is actually creating electricity?
It never occurred to anybody that thought was good enough and high enough and powerful enough to create something like that. We should therefore be able to look over electricity and find out if there wasn't something left out of electricity. And it's much too simple, but it happens to be horribly true.
You've got to have a base, which is made out of iron or wood or something of the sort. That base is sitting there keeping those terminals apart. If you just took two terminals, every time you tried to turn anything over or furnish any effort in the thing, why, the two terminals would simply go bang! and they'd just go together. And you'd separate them very carefully and you'd turn the thing on again and their magnetism would keep pulling them together. And you wouldn't get a current through that line at all. The terminals got to be held rigidly apart. And you extrapolate all this back again and you'll find out that it's absolutely essential to locate something in space and time in order to produce an electrical flow. And the highest order of action (or of cause) then, for an electrical flow would be something that located in a space some somethings which could discharge from one to the other and then, only then, would you have an electrical flow.

You can rehabilitate an electric shock (rehab a guy who has received an electric shock) - just rehabilitate the guy's ability to mock up force. You don't even address the electric shocks.

CHAPTER 5 - TIME

TIME

Time is a great mystery which you mustn't crack, because you're going to crack everything else too.

Before you can have space you have to have a particle, and before you can have a particle, you have to have space. So it's a coincident manufacture. They are very intimate. Space and particle are not two different things. It's not necessary for a particle to have mass. It could just be a piece of space, a microscopic piece of space which you then give mass to. It's merely postulates you're dealing with here.
In order to have a viewpoint you have to have something to view. So that's coincident, too. You get the viewpoint, the coincidence of view, the anchor points and the particle actually simultaneously. It is all going on at once.
You actually can't state this intention without it happening. But you could state it in such a way that it wouldn't happen. If you stated the intention, "Well, I'm going to put a piece of space out to here," you've already lined the thing up, and you won't have instantaneousness.
We can't get off zero of the stopwatch with this. We add one of these things to another, we find they're being done in the same moment.
Time, sure enough, is terribly simultaneous because it doesn't exist. Time is something they invented.

Every instant of time is a completely conscious process. If you're not just saying, "Time, time, time. Don't have. Don't have. Don't have. Park. Park. Park" of time, you haven't got any time track.
You can make time happen brrrr, or you can make time happen pocketa ... pocketa, practically at will. Do you know, in the last instant before you hit bottom, that a lot of time can occur? It's the degree you're trying to have is what creates time. So you've got this urge to have.
You have as much time as you postulate space and particles. If you postulate lots of space and few particles, you have a field where action can take place. And if you postulate very little space and an awful lot of particles you have solid matter.
When the thetan is still in the stream called time, which is just havingness, he's mixed up with space and he's mixed up with energy and that means to say when he makes a postulate it will have some energy in it. Therefore his postulates will have to be changed over from some old, ancient postulate.

The way you handle time is to handle objects. The interrelationship of beingness, action and objects becomes itself time.
A man's future is in terms of havingness. If you cut off his havingness, he has no future. If you cut off all of his havingness his future's done and that is the one condition about death - as far as the current lifetime and combination of homo sapiens, thetan and so forth is concerned, it's the end of havingness.
About the only thing he ever has that he's really sure of - he's got a body. And he knows he will have the body and so he sort of sticks on a time track. Using a body is very like using a compass. It orients. It says, "This is present time," because it is present time for the body.

This universe has as it's arbitrary time. Because he's made time an unknown thing which can be experienced only secondarily.
Time is made for the purpose of interest. Time is made to interest one. To say, "Well, there's time" is to put out a weird sort of a thing, some kind of an unknown thing that goes on that we don't want to know anything about. So that compares immediately to something on the automaticity scale. Not wanting to know in order to produce randomity.

Timelessness merely means something that endures across long spans of time. Timelessness is an apathy and time itself is an apathy.

Any time you look at a whole track incident that is really serious and that the preclear has in restimulation, it has first and foremost these characteristics: there was lots of space and then suddenly there wasn't much space. Somebody actively led out his anchor points to a vast distance and then drove then in - smash! And that operation - out-in - locks a person up on the time track.

The only way he could be stuck on the time track would be to have an aberration about space.

TIME AND THE TIME TRACK

1. Location and Time Track

There is the track of the area in which he is. You could go back in this room, take this spot on this planet, and theta-wise you could simply scan this track. You could pick this room up at the first moment it was ever built, and carry it on through to the day it will be destroyed. You can look at the total havingness of this room all in an instant, because there's no other time than that instant, there's just the havingness of the room with the

altered condition therein.

Scan him through from the first moment the room was built. Not the number of times he was in it. Have him take a look at the whole track of this room right straight into the future.
You get variations from preclear to preclear on this, because things could vary the pattern of this room. It isn't that some great designer has come along and designed it all in advance, which you are then permitted to perceive.
You as a crew could suddenly decide to change the agreement about this room. But as long as you're in a stream of agreement that had to do with this room, you're more or less picking up the designer and planner of this room and what he felt about the design and plan of the room. And it's still here.

2. Suspended Time

Here's a wonderful gimmick! Do you know that you could probably convince everybody that 24 hours had gone by and they didn't know it? There's a wonderful way of doing this. Everybody thinks that they would wake up with another date, but date's got nothing to do with it.
You just say, "Do you realize..., did you have a moment yesterday, an instant yesterday when you felt sort of suspended or just an instant when something went like that? Did you feel that? Ohhh, you did. Just for a moment, there - if you think it over, you can probably pick up such a moment ... Well, you know, what happened was... is this entire Solar System stood still for that length of time, and of course standing still without any change of position there was no motion, and people who had one foot raised, naturally couldn't fall down because there was no gravity during that period, because there was no motion.
So there couldn't be any energy flows or interchanges or magnetic waves or anything else to influence them, and the fact of the matter was that this is demonstrably true because nobody noticed it! And every single being would have had to have experienced it to put it in a situation where nobody noticed it. And so therefore it obviously happened! Why did it happen? Because it happened to everybody. And how could we prove this, because there isn't anybody who saw it happen.
And so you see, what happened was that there had to be certain major changes made in the orbital action of the roody rods in this universe. And the thetan who is the monitoring agency of this universe of course had to suspend action to that length and he just zeroed time here for an instant. Then of course everything stopped - nothing could possibly have deteriorated because nothing went on.
You can do some thinking on this basis and you will discover probably some very interesting material because this is only a barely, slightly explored field: Time as a rate of change of havingness, or not-havingness.

Its first and immediate value to you in therapy shouldn't be overlooked. This is possibly the first time an analysis was ever made of psychosis that is really a good solid mechanical analysis.

3. Time and Sanity

Sanity would be the ability to predict the rate of change of havingness and not-havingness with regard to one's interest in those things which are changing, and with regard to the penalty which one believes may accrue from not being interested in those things and failing to predict them correctly. Sanity, then, is monitored by what one can gain balanced by how much one can be punished because of have and have not, and the unpredictableness of the changes which might take place in have or have not.
Why is a psychotic always in the past? Your neurotic is, at best, in the present. People who are sane are doing very well in the future. They're thinking into the future, consistently and continually.
A man is really as sane as he can think into the future. A man is as sane as he can predict and estimate the rate of change of havingness and not-havingness. When they're unable to predict it, they are not sane. It makes an effect out of them.
It's only when a person is interested in havingness of a present time that he can become non compos mentis with regard to that present time. But a person must also be interested in havingness and not-havingness to be sane. A disrelated unknown datum doesn't disturb you a bit. But you'll find the psychotic has gone mad because of an unknown datum. He doesn't know what's going to happen in the future. Uncertainty concerning the rate of change of havingness and not-havingness - he's become so unsettled and so upset about it, because he can't predict it, that he's become psychotic about it.

You can count then, as a person goes down scale, that the future looks more and more unchangeable or solid to him, or inevitable, and that he can be defeated more and more, and pain and penalty will be more and more there, and desirability will be less and less there.
Up tone scale the future looks desirable because he thinks he can change the rate of havingness. The present becomes undesirable, gradually, as he finds he can't do it, and the past, then, takes on and absorbs his interest.

What is called future, by which you would mean future time, also could be called "will have". A psychotic has to go back to a "had" because there is no "will have".

People's intolerance for speed and people's intolerance for slowness are themselves an effort to maintain a constant rate of change.

A person who tries to estimate rate of change of havingness in the future, by comparing it to the past is gonna fall flat every time.
Because it says, "Let's agree with experience and have nothing to do with the postulate".

CYCLES OF ACTION

Take Q-1 (Theta has the capability of locating in space and time, energy and matter, and to create space and time in which to create and locate energy and matter). If one can do that, one can differentiate. If he can do that, he can start and stop at will.
All cycles of action proceed out of Q-1. Postulated space - particles - action - solidity - matter, here we go on a first action cycle.

An action cycle is the creation, growth, conservation, decay and death or destruction of energy and matter in a space. It is the action cycle which produces the illusion of time. Anything that a person can create, change or destroy doesn't have any large value to him.

When you get into the subject of cycles of action, you find out that the imposition of a gradient scale on the manufacture of an item gives the illusion called time.

The cycle of action for an object goes Start, Change and Stop. Those are the three characteristics of motion. Motion consists of just those three things. But you can fancy this up. Start, Increase, Decrease, Stop. This is the formula of agreement on how we're to make matter (and forms) and maintain it and so forth.
Change is marked out in terms of increase-decrease, and doingness, up here, is initiate-inhibit. In doingness, you can initiate and carry forward something, or you can inhibit something.
Just pure doingness wouldn't do either. There is a theoretical null in the middle of action, so right in the middle of action there's always an umpire. (Remark: Small changes to a system in equilibrium can produce great changes in results (tilting the scales). That is the subject of cybernetics, and control is in this sense exerted imperceptibly by an exterior agent which governs the changes of state of the system, which would be a definition of "umpire".)

There is Start-Beingness-Space (Creation, the beginning of the cycle). Then there is Change-Doingness-Energy, Conservation, the middle of the cycle, and Stop-Havingness-Time, that's Destruction, the end of the cycle. These are related experiences.

Beingness, space, start, creation - They just go all together. If you want to correct any one of them, address the other three. Remember old ARC? Well, we've got it right there.

Space is a requisite to action. With time and action, you get havingness.
Don't think that things have to grow. It doesn't depend upon a gradient scale of occurrence. People want a gradient scale. They can't do a lot of it at once, so they want to do a little bit at a time. A person has to encumber himself to the direct degree that he cannot create and destroy.

INTERRUPTED CYCLES

He started a cycle of action and he couldn't finish it so he's still stuck there. He gets to a point where he won't start a cycle of action because he knows he will get stopped before he starts. He's trying to finish off, if he's doing anything, a hundred cycles of action begun God knows when.
So you find him in the horrible state of actually keying in with malice aforethought all the rough engrams on the track, so he can finish these old cycles of action. And they were only rough for this reason: they interrupted a desirable cycle of action.

SPIRALS

When we reach out for the whole universe, we find out that the MEST universe itself is doing a spiral which began with its creation and is going through to its death. That's the big spiral for this universe, and it is certainly going on through to its death. Any game has a spiral of action, if it's plotted out on rules similar to the MEST universe. But it doesn't mean that every game has to have this as a cycle.
For the thetan, a spiral is a term of lives, or a term of existences which bear an intimate relation one to the other, or a single existence. In a preclear's past you will find an overall spiral of him being in a body. He picked up a body some time or another, and he was in and out of bodies for a while. And then all of a sudden we get a long spiral of life after life in a body. And he goes downhill in the end and will then be no longer on the spiral of bodies.
That spiral at first was 100 million years long, at least. A fellow entered the MEST universe and went on for 100 million years until he finally conceived he was dead. Then he conceived that he was resurrected again by some necromancy and he thought himself an entirely new being and he went on this time for maybe 50 or 60 million years - his next spiral.
That's a spiral - getting shorter each time. The current spiral for most people here is 34 thousand years. Right now they are down to this microscopic point on the current

spiral. And Man is part of that microscopic point in one lifetime.

THE PRESENT TIME SOLUTION

The interdependency balance of all dynamics is an equation to which present time is a consistent and continuously existing solution, as represented at this instant for your future look at things.
This solution is represented in a solid, more or less mathematical form. It's as though you had an enormous electronic computer which had an enormous number of data being fed to it, almost at random, continually, and it was bringing out what the balance was at this instant. And that balance is in your hands at any instant. That's the balance of havingness. And the more worried you are about that balance of havingness, the closer you are to it.
The best solution would simply be a postulate. When you're going up to postulates, you're going up toward no-energy to think. It isn't how hard one wishes that counts, as they teach a child. It's how lightly one wishes, and how interested he is in having that for which he wished.

Your interest in existence is not dependent upon the present time solution. But when a person has sunk to the point where they're only interested in the present time solution, they're not interested, they're frantic.
They're getting to a point where interest is being displaced by fear of penalty, and this all comes about because they use energy with which to think.
If you just process this on a pc it'd straighten him out and he'd feel quite a bit better. When you say "Postulate Processing", you're processing somebody toward future.

HAVINGNESS

Havingness, stop and destruction, those are related things. Unless you have the factor of havingness designed as a spiral, you cannot get anybody to agree on the unit of time. We have four periods for the moon, we have four seasons for the year, and there are possibly four periods for an outer spiral. We find this spiral excessively native to the MEST universe. It is the quantity of havingness that would measure the span.

An object is an area of particles in a condensed space.
Value - aberratively - is determined, to a large degree, by its density and its aesthetic. Lead is almost as dense as gold, but it is gold which holds the eye.
One mass of particles says, "Have Not", and another mass of particles says, "Have." Black equals Have Not, white equals Have.
Value of an object, that is to say: "it's dangerous" is a Have Not value. "It's desirable" is

a Have value. Gives an equal amount of fixed attention. One can fix his attention on a dangerous or undesirable object or fix his attention upon a desirable or helpful object equally. They have two different effects, however: the Have Not tends to come in on the person and the Have tends to leave. There's a difference of behavior.
You locate things because you conceive them to have a value or not to have a value. That is to say, a value as dangerous or a value as helpful, a value as undesirable or a value as desirable. So a person locates masses of black and masses of white on the track. (Remark: there are also objects who have both characteristics at the same time - they can be dangerous and desirable at the same time, for example something habit-forming, or undesirable but helpful, like medicine, glasses, etc.)
There is your big maybe.

Havingness. Have and have not. Positive-negative terminals, so you get this positive-negative randomity as explained by the interaction between haves and have nots.

If he doesn't know how to know, he cannot interrupt the cycle of wanting to have. Because wanting to have procures and procurement has to be selective between procuring what is desirable and not procuring what is not desirable. And one begins to make this selection back and forth this way and that, and he gets to have more that he doesn't want and want more that he doesn't have. And his confusion on this line gets to be such finally that he is MEST and that's the bottom of the action cycle, to be an object.
A conviction must exist before a possession can exist. Either out of yourself or from another, you must be convinced that you desire something. And next, you must be convinced that its havingness is actual. And of course, it isn't actual, it's real.

Conviction regarding people and objects can be:
That they are solid or not solid;
that they have space / don't have space;
that they act / don't act;
that they are perceived / aren't perceived;
that they can perceive / can't perceive.

The way you undo the upset of losing a terminal is to get a person into a position where he's able to use anything for an anchor point. And then he's completely free to have space. You cure him of bad anchor points - condensed space where pain existed, he wasn't supposed to have it and he didn't desire it - or of holding on to good anchor points, by drilling him with every conceivable kind of an anchor point. Starts out with the old home. He'll drill with houses and it goes into all sorts of things that you can use.
We find the concept of scarcity underlying this. There's so much scarcity about Item X that one would waste it and throw it away before he would consume it. It is so valuable

that he is in such utter apathy about it that if he got it he just might as well throw it away because it couldn't be his anyhow. So you let him do what he would normally do with that article: that's waste it.
Not having anything is about as high as you can get. A person who can be a universe is not worried about what his name is. When you have property, you need a label so that you can tell what he owns. Gods don't have to own, they create. And they don't sell, they destroy. There is no traffic in the marts of the Valhalla we're talking about.

REVERSING THE CYCLE OF ACTION

1. The Cycle of Action of Scientology

A cycle of action comes about because an individual starts in doing something and doesn't say what he is doing. He's just in action.
And every time he says, "I'm an effect," or, realizing that he did it, "I'm to blame," he digs himself further into the MEST universe cycle, and that cycle goes from space to object, and an object is matter and things handle the object - the object doesn't handle other things.
So there's your cycle and it is a cycle of failure to postulate cause and recognize that one is the effect of cause.
It only becomes a time flow when one begins to abandon responsibility for the causes he postulated.

There's something like a cul-de-sac, a blind alley, a box canyon: you come galloping into the MEST universe full of vim and vigor, and all of a sudden - crash - here you are at the bottom of the tone scale, (at the end of) the cycle of action.

You can have a cycle that starts low and ends high, but because homo sapiens has agreed to a cycle that starts with space and ends with matter, when homo sapiens starts into a cycle of action he finds himself up with his hands full of gold and with shackles on every limb. In Scientology we have as far as I know, the first time a cycle of action which starts low and goes high and gets there.
We have a cycle of action which goes backwards. It begins with Stop, which is Homo sapiens, and ends with intention, which is your thetan bailed out all the way. Good workable cycle of action.
What you're studying, if the truth be known, is a cycle of action which we can apply because it is very carefully based upon the reversal of the cycle of action which made the MEST universe. And in order to make this new cycle of action, the cycle of action originally agreed to broadly and generally had to be completely understood. But it isn't backwards; it's forwards and upwards, because our sole motive here isn't simply the

reversal of a cycle of action. We're trying to establish a cycle of action in this universe which will work for individuals - and it works.
Scientology 8-8008 is a design of a new cycle of action. The cycle of action goes to an unapplied infinity, a potential, and it tells how you get there and it says you go up tone scale.
The MEST universe is infinity at the bottom of the tone scale, and the MEST universe is never more real than from four down. You go back up the line of that and you're going upscale all the time, and the MEST universe ceases to be, completely, at 40.0. Just isn't. For the preclear, you say you're bringing him up tone scale. You're bringing him up to the point where the MEST universe is going to be zero.

2. Conservation

The cycle of action has at its exact center Conservation. Start, Increase, No Change, Decrease, Stopped - that really is the cycle of action. There's a complete maybe right in the middle of the cycle of action. It would be the null point between increase and decrease, between growing and decaying; there is a plateau in there where something hits. Why is it a plateau? It's an effort to maintain the state, and of course that requires a maybe. The way you maintain a state is to have a maybe.
If you completely balance something, you get no-action, an apparent stop which is called Conservation. Start and Stop and Conserve are all No-Motion. If you get the idea of a fulcrum sitting up here and in the middle it'd just be carefully balanced like that, and we tipped it - over she'd go..
High on the Tone Scale, effort would be a light feather-touch, but it would be terrifically competent, creating big effects, by unsettling balances and causing suspended (conserved) cycles to run to an end.

But as a man goes downscale, he begins to do things like regret his own competence, because it delivers too many overt acts; it hurts then, to be competent, so he goes on down the line.

CHAPTER 6 - ARC AND THE TONE SCALE

USING THE TONE SCALE

We have been covering aspects of interrelated cycles of action and we have found that by postulating or by acquiring or by assuming a new type of cycle called the tone scale that we can bring into relationship human experience, experience of a thetan and the conditions of space, time and energy so that by working one we can attain another. We have set up an arbitrary crossroad by saying there is a tone scale. And that must be a pretty good crossroads because since 1950 it has been producing very good results; it is something that is accumulating data and simplifying data.
As the slide rule is to the engineer, which is an arbitrary after all - it's a logarithmic scale - so might be said the tone scale is to an auditor. It solves problems for him. And the better he knows how to use it, the better an auditor he is. This tells him that in Creative Processing the mock-ups which he addresses to the preclear can go higher and higher in level with great variety. If he did not give that variety, he would not maintain the interest of the preclear. Furthermore, if he doesn't have an existing coincidence or association between human experience and thetan's experience and space, energy and time, he would not be able to remedy aberration really in terms of the MEST universe.
Here we find somebody in the MEST universe and we want to know how we can either:
1 - improve his status in the MEST universe;
2 - make him into a thetan and improve the status of the thetan in the MEST universe;
3 - make it possible for him to create items and objects and so forth in the MEST universe;
4 - make a universe of his own;
5 - handle and control universes, or
6 - skip it.

He has all those various choices and essentially we are studying choice and intention. One of the things which lie above 40 would be intention. If the intention is to have objects, well, one would go through whatever he had to go through to make the object. Or he'd just postulate there was an object there and make an object. Or if one wanted action, his intention was action, he could have action. If his intention is just to have lots of space, he could have lots of space.

ENERGY CHARACTERISTICS OF AFFINITY

Theta can communicate in terms of ideas without the intervention of flows. There's

ARC at any point of that tone scale, from -8.0 right on up at any level. The wave band, the direction of flow, and the characteristic of energy, whether it's a flow, a dispersal or a ridge, make up ARC in this universe. Perception is wave length for any position on the tone scale. And ARC comes to mean, suddenly, conditions of energy. ARC, however, becomes bad when you start getting into MEST universe type flows, and it becomes almost impossible to maintain.
Theta's greatest potentialities happen to be the ability to agree, which makes for groups; the ability to love and appreciate, and to feel sensation, that is affinity; and the ability to communicate. These three manifestations are in action in this universe, in the form of MEST. But it is theta, handling MEST in a peculiar way, that gives us ARC. And the MEST handles to give us three conditions of energy, which become Affinity, Reality, Communication.

Affinity means essentially in this universe, to stick to, to hold together or not to hold together. Above that level it does not need to have energy, and simply exists as what you might call love. But when it is worked in this universe, you would have, then, a manifestation for its various phases. And it could go through three phases, three characteristic actions in energy - flows, dispersals and ridges, and they make what we call sensations and emotions.
Immediately from below serenity, right on down to the apathy of matter itself, it has these harmonics. There's flows, dispersals and ridges up near the top, and on down the line. When we finally get into the bracket of Homo sapiens, there is the flow of enthusiasm - it's energy going from one point to another point. It's a characteristic flow. The next point down from enthusiasm, at 3.5, is somewhat a dispersal, a fellow is sort of tracking back from enthusiasm. Then there is conservatism, which is "hold that line", and that's a ridge. Below conservatism, there's a little flow. And the most important dispersal, in that area, is boredom - idle, scattered attention.
Man hasn't named the number of sensations (emotions) that exist between 4.0 and 0.0. There are a whole lot of emotions that lie in there. And you get down to another flow, and that is antagonism, an outward flow from somebody. And then down to the most prominent ridge - anger. Below anger, the next prominent emotion is fear, and fear is a dispersal. You could get somebody to say when was the last time he was afraid, and watch that E-meter just start to climb right on off the top of the scale - he wanted to be somewhere else. That's a characteristic of dispersal.
Downscale from that, we find our next ridge. Some people think it might be a flow, but that's only the tears. The ridge is grief, and it is this little effort to try to hold on to at least the memory of what one had but doesn't have now. And down below that, we get another flow and another dispersal, and another flow, and apathy.
The whole scale makes up out of just those three characteristics. We have named some of them, but the bulk of them are not named, and they're actually emotional sensations which man experiences, but doesn't much bother to name. He knows the

feeling of "just before you get scared" - that's a flow. Up at about 1.8, just above the ridge of anger, there's a dispersal called pain. It's an emotion. It's a sensation. It has harmonics all the way up, for instance, at about 6 or 8, there is "exquisite pain", or something like that. You'll find people fooling around with this once in a while on the track. It is the production of a very fine pain, that they consider quite a sensation. These are various manifestations of affinity.
Sympathy is a sort of co-beingness. One individual goes on the the wave length of another individual, and he flows the same wave length back and forth on it. But it is a mockery of a higher manifestation of theta.
It's flow, dispersal, flow, ridge, flow, dispersal, flow, ridge.

THE TONE SCALE AND HUMAN BEHAVIOR

If you know the tone scale's principles, you can do a very good job of processing.

The tone scale could be conceived to be a scale of wave lengths. The states and conditions of beingness proceeding from Q-1 are positions on the tone scale. Here we have then a tone scale from 40 to 0 through 20.
At 40.0 the other bands are so unessential that a person pays mainly attention to the aesthetic band. He's not going to worry about effort. At 20.0 he wants to go into motion, so he's going to pay attention to visible particle bands like light or electricity. He'll see these things snapping and booming around and he'll use this stuff. It's also present at 40.0. But it's just used more at 20.0. When we get to the lower band we find out that the person's ability to handle the wave spectrums and so on has decreased to a point where he has mostly to do with the very heavy solid particle waves of matter. He's handling matter with matter and heavy juice and that's about all he's willing to handle. And he doesn't add much of the aesthetic band in there. Emotion is lower than sensation and in order to get emotion you have to recover sensation.
At 40 we have space, beingness, creation, start in terms of motion, cause, differentiation. On the center band we have energy, doingness, high level action, change, conservation, logic and association. The essence of doingness is change. On the lower band you have matter; the thetan is in a body at that stage. You have havingness, stop, destruction, full effect, death, identification. There we have the non-motion particles. The space in that area is contracted, it's a condensed space.
In terms of knowledge, more and more complexity reaches down as you go down the tone scale. More and more complexity exists in the so-called pyramid of knowledge. And you could call this a pyramid of combinations or complexities.

On the Tone Scale from 40 to 0.0, matter is really at 0.0 and 40 is space. It coincides also with the Action Cycle. At 40 you have start, intermediate you have change, at 0.0 you have stop. At the top of the emotional scale you have space, at the middle of it you

have action, at the bottom of it you have matter. And this coincides with emotional experience, with the top of it being serenity, and then, about 20.0, a very high exhilaration that goes together with action, and skipping an enormous array of emotions, right down into what homo sapiens experiences as emotion, which is enthusiasm, caution, boredom, antagonism, anger, fear, grief and apathy.

HARMONICS

Thought, effort, emotion - they repeat in cycles along the Tone Scale. At the top of the Tone Scale, this is very airy. You are up here around space. That thought band up there is postulates. A little bit lower than that we have agreements.
40.0 is out of the MEST universe.
At about 20.0 he's got a choice. He can contact the MEST universe, he can have the MEST universe, or on the other hand, he can have a universe of his own or be part and parcel of another universe. In the cycle of action he has a pattern for the construction of his own universe, which he can do pretty much as he likes, but it doesn't define what the infinity of his own universe would be and it doesn't say that it has to be an all-motion thing at all. But it tells him that he can raise his own universe from zero and take it through to infinity.
There is an action band around 20 - 22 on the Tone Scale. Action can carry with it, but does not necessarily carry with it, the delivery of force. But it certainly carries with it the delivery of effort of one sort or another, even if it's the type of effort that you wouldn't ordinarily recognize as effort because it's in such wide space and delivered so regulatedly that it is a very closely monitored and activated effort. So, you don't call that effort at the action level of the Tone Scale as the same effort band as we know it. But it's a harmonic, an upper harmonic of the effort band. Or you could say that work and matter themselves are the lower harmonic of this, the actual action band or effort band.
Volume per unit space determines the position on the tone scale. As you got down to the flows, dispersals and ridges, low on the tone scale towards 0, you had an awful lot of matter for a very small amount of space. And when you went up scale, you found out that you had little matter for lots of space. Action becomes solider and solider and eventually becomes matter.
Force as it goes down scale is descriptive of certain states of being, and the first one, as you go from 40 down, is how much agreement has a person had or used; and the next one is how much communication does he enter into; and the third one is what is his state of affinity or emotion? Way up scale it's sensation, and then it becomes affinity as we call the emotional band.
That sensation band, high on the scale, is actually emotion, high-toned emotion. High-toned emotion is sensation. Exhilaration becomes enthusiasm on a lower part of the band. Lower down, the emotion band is sort of an effort emotion - mesty, very mesty. These bands really get thin; they really get awfully close together; these get packed

tight right down at the bottom.

ASPECTS OF SPECIFIC LEVELS

You suddenly spring a preclear into the spirit of play and he says, "My God, where's this been? I've got a ghostly feeling that when I was a little kid I used to feel this once in a great while, something like this, but this is really something." And he will suddenly recognize that this has more intensity than sex.
Boredom is not just a state of inaction. It is a state of idle action, vacillating action, where penalties are yet in existence and where they are great. But one has decided one can't really do anything about them, it's just a high-toned harmonic of apathy. There's a certain insouciance that comes along with boredom - there's a flippancy.
In antagonism, he's lost the power to differentiate and as a net result he thinks everybody's being antagonistic towards him.
You can punish somebody at about 1.1 on the Tone Scale. Just brutalize them, by sitting there talking non-sequitur and pretending you're making sense. You'll practically cave their brains in before you get through. By straining a ridge with that non-sequitur thing you can make that ridge blow up on a guy.
People become that of which they are afraid. People create that which they fear.
The reason a guy gets down to apathy is he's no more willing. He thinks he has to receive the sensation without putting the sensation out. The more he believes this, the less force he employs.
The criminal uniformly has lost his self-respect. And when we ask him rather closely what his self-respect is, he says, "One day I found out I couldn't trust myself." "How did you find that out?" "I struck up mother." or "I found out that I betrayed a comrade. And therefore I was no longer worth anything." He discovered that there was bad experience for which he was cause and he thereafter cannot be anything because he won't permit himself to be anything. And there's your criminal. Criminals, they're very easy to process. All you have to do is rehabilitate a man's belief in himself. It's so simple. He's lost it. Belief in self is the ability to garb self with an acceptable illusion, an illusion which other people would accept.
Death comes about only when one is no longer able to place any of his own force, dream, hope, intention, upon the MEST universe.

THE TONE SCALE IN AUDITING

As you go up the tone scale from zero on up, you're going through various levels whereby the preclear agrees or disagrees. He favors at various levels of the tone scale agreement with the MEST universe, and he favors at various other levels on the tone scale disagreement with it.

You never thought of enthusiasm as disagreement, but that's what it is. It's an outflow, and the fellow is mostly enthusiastic about getting rid of or overcoming or doing something that remedies a situation. So of course he's disagreeing with some situation. Everybody knows antagonism is a wonderful state of disagreement. And even a 1.1 dispersing like mad is disagreeing.

The Tone Scale is essentially a cycle of action. And the second you know this, you can start booting preclears around on the Tone Scale. You know from experience that the best way to get somebody well and in good shape is to boot him on up the tone scale. One of the ways to achieve this is you get them to stop identifying. You get them so they'll associate instead of identify with it. You can get them to differentiate.

You start them up the tone scale by having them get their visios in motion, or something of the sort. Or you get them up the tone scale by running out all the times people were trying to wipe them out. Or get them up the tone scale by reducing their desire to be an effect and making them desire to be a cause. Or you get them up the tone scale by running out enough secondaries so they can assume a higher level of emotion. We also found out that moving a person up the tone scale restores a self-determinism.

40.0 is quite finite. It's within the realm of experience of any one of you. Up there at the top of the tone scale you find love as something which is strong enough to practically monitor, or control anything - a warmth of feeling of which homo sapiens sometimes, in sad and nostalgic moments, dreams. You don't have to ask permission from anybody to go up tone scale to 40. Beware of all routes where you have to ask for approbation and permission in order to be. But boy, you sure have to ask everybody's permission to get famous.

THE TONE SCALE AND HAVINGNESS

You're not going to do any grand job of pulling your preclear out if he still has, and you do not know about, something that nails him down good and hard on this tone scale.

The tone scale also measures time. It's one's belief in his ability to predict the rate of change of havingness and not-havingness. At 1.5 one has lost his ability to not-have. So he has to have everything, and that gives you a terrific hold, and that gives him this enormously strange attitude toward all these various things. At 1.0 (fear), he's doing this terrific dispersal and it's all not-have, not-have. See - he's lost his ability to have. Down tone scale, in grief, we find they've again recovered a little ability to have and not-have, and then they went into grief on it, and have lost their ability again to not-have. When you get somebody who is in grief, run Flow Balancing. It restores his ability to not have.

AESTHETICS

Theta favors an aesthetic band because that's closest to motionlessness, it's closest in to the fine wave length which can append to theta itself. Theta can communicate through aesthetics much, much before it is capable of communicating through reason. The aesthetic band is very close to theta and theta could be tractored into the lower end of the Tone Scale by aesthetics. There's an aesthetic wave accompanying even the heaviest effort wave you have on the effort band. We would also have reason existing as a wave length. The thetan takes his form of interest in this universe in terms of an aesthetic wave or in terms of sensational waves. Real good theta traps are baited with aesthetics. They match the wave length of the thetan if the thetan cares to put out a wave length.
If you do something very aesthetically you're more liable to get some sort of an agreement on the thing.
A song is far more powerful than any blaster ever invented. The only thing you really remember about the great conquerors is a song somebody wrote about them. The thought was the poet's.
Your havingness and not-havingness are changed by the interest level which is elicited towards you, in a business, in dissemination, and interest is invited by aesthetics, not by knowledge.

At various points on this tone scale you might get aesthetics suddenly cutting in. For example, an aesthetic automobile.
Up tone scale, individuals are airier and lighter and actually more aesthetic. The heavier wave lengths are favored down around 0.0, and the lighter wave lengths are favored up around 40.0 and down. A person who tries to do an aesthetic job in this universe will generally go down tone scale very fast, because he's trying to apply this light, airy little wave to things that are heavy masses.
If an artist refuses to act within the frame of agreement which is assigned to bigness and greatness (great flowing gestures, etc) or if he has some purpose in not acting in that frame of reference, he won't be.
If a fellow fills up all the space he has, he'd better find bigger space. If a person has a lot of space for his havingness, his time is fluid and he's light, and aesthetics can more easily enter in. An aesthetic wave doesn't transmit easily over something that's gross and heavy. That doesn't say it can't, but it just doesn't. The cry of all architects, painters, sculptors, and so on, is: "Here is this horrible thing! Every time I implement something that I thought up, it always falls short of the ideal."

COMMUNICATION

Communication isn't talking or hearing, communication is perception and communication is energy, in this universe. To rehabilitate good communication you've got to rehabilitate energy. Thetans can handle ideas, you don't have to process that too much.

Communication is actually the wave band. There's a photon band. That's light. The heavy band, that's the effort. Higher up there would be the emotion band. Way up here at the top is aesthetics. That's a very tiny wave length. If you could work up here in the aesthetic band when you weren't working in any other band you'd produce higher results.

Operating in less and less space, apparently your volume of energy is getting more and more.

Originally, he started to use automatic communication. He started to have communication done for him in one way or another. The first thing he started to use, to make it more automatic and easier and more positive was energy. He'd lose his ability to differentiate between a postulate and a communication statement. A little communication disaster or so would occur. He'd back off and say, "I can no longer trust this merely stated pervasion into the atmosphere. I can no longer trust that, simply thinking something that I know, then somebody else will know too." One of the reasons is because they have ceased to trust their reception. And so he said, "Let's make it positive. Let's use energy. And we will put a beam out, and we'll put a communication on the beam. And the beam will carry the communication. And then he will know it's a communication because there's a beam sitting there."

After a while he says, "All communications have to go up and down a beam." Finally he winds up dropping a nickel in the Bell Company's just to tell somebody at home he'll be late for dinner. He's a gone dog.

CHAPTER 7 - PERCEPTION, SENSATION, REALITY

SENSATION AND THE DYNAMICS

Inequalities of interest and an unbalanced state of interest on the part of the preclear - that's why we are interested in "can'ts" - resolve down to an inability to draw out of the MEST universe in a balanced state. He's got to take all eight dynamics out of the equation if he's going to leave this universe - all eight simultaneously. The universe will never miss him. But if he tries to take all eight except two out - no! It's not just going to miss him - it's not going to let him go, because, the universe seems to represent a havingness and have-not-ness. To some degree, it owns your preclear. Every time he has a line to it, it has a line to him. So any time he says, "Well, I'm just fine except for the second dynamic; I still seem to want this sensation from these bodies - they're a disgusting thing, these bodies, but second dynamic - hmmm!" It doesn't just mean that your preclear is holding on, because it means that there's a big cable around his neck and it's got him nailed down to a stake. And as long as he thinks he has to be in this universe in order to indulge that sensation, as long as he has to have something else to undo it besides himself, oh boy! Even at a level where it isn't necessary for him to have a body of his own, where he can just take the sensation off any body any place, and the fellow says, "Well, that's great!" - your preclear is still nailed down in this universe, because every one of those bodies will put a line on him for every line he puts on them. And that's how he came down tone scale in the first place.

SENSATION

Sensation is your first level of desirable energy. Sensation is the parallel subject of interest and enters higher wave bands along the aesthetics than are entered by any other type of flow. And sensation itself can be, evidently, above the level of flow. You can take sensation as a concept, not as an energy flow. It's a higher sensation as a concept. The most exhilarated you've ever been in life is probably the moment you had an idea about something. The sensation of freedom, the sensation of action - these are all sensations, too. And the sensation of freedom and the joy of pervasion of many things and so forth is actually much superior to the joy of sex.

This body is baited to a large degree with the emotion and sensation of sex, and it not good on a much better one.

The body is frail, it has a narrow tolerance band. There are a lot of things wrong with it from a standpoint of action. The big trick here on Earth is to make it look like there's lots of sensation around and then there isn't any. That's typical of the MEST universe. Terrific amount offered and none paid. The sensation of action is superior to the

sensation of sex. And you'd have to get up into that bracket and take a look at it before you'd agree with that. Sex is very MESTy. A thetan knows it and he feels degraded after he's gone around and fooled with if for a while. It's terrible.
The thetan builds up communication lines into the mouth and into the genital area. There are many other of these little lines too, in addition to these. (From the receiving end,) a communication line is a tractor wave. You can set up a tractor wave on something and you'll get communications over that wave and so he sets these communication lines up permanently. And they're valuable because sensation comes over those. He's got these lines set and built in to such a degree that he actually has himself nailed into the body. He might as well have tied himself in with hawsers.
A thetan is completely dependent upon sensation for a conviction that he, yes, is alive in this universe, and what you are rehabilitating there is the only reward he has for living - the beautiful sights, the beautiful sounds, the beautiful tactiles - a thetan has thousands of different perceptions. The rehabilitation of sensation is very necessary, because need for, desire for sensation is the only thing which keeps him in the vicinity of a body. You rehabilitate sensation and you hit very early in the case and get out of this automaticity of using the MEST body to prepare all sensations for us. And how do you do that? You make him feel emotions from mock-ups. You take the emotions from low-scale up scale until he can vary the emotions at will in any mock-up and re-perceive it. And then you get mock-ups which get the highest and most powerful sensations in them. You discover to him that he can pick up directly sensations from the MEST universe better than he can pick them up from the body. And in doing it directly, you will find that he suddenly really sparks up. He doesn't really need this body. He isn't dependent anymore.
If he can't get sensation, he can't get interest. The two interlock, and they follow all the way up the scale. And that's how you lead a fellow into an operating thetan, you just make sure that he can feel all these emotions and sensations, first from the MEST universe itself, and then from mock-ups which are quite actual and have a greater degree of actuality than MEST universe things. And that includes any sensation you can name, including the taste of pepper.

SENSATION AND ENERGY

There is a higher dependency than depending on energy for communication. He started to depend on energy for sensation. And we get another automaticity which is highly undesirable, that energy must be used to make an effect out of one. If one wanted to be the effect of some sensation, then the sensation had another point than oneself for its origin. He stands over here at A and he wants a sensation from B. So he runs a line from B back here to A and the line goes in that direction. B is being elected cause because B has sensation to deliver, and A then has elected himself an effect. He has sensation received from some object and he will gradually get to a point where,

as he comes down tone scale, he will become the effect of any line. He will become the effect of any energy line and will not be cause on any one of these lines. He'll elect himself as the effect on any energy beam that happens anyplace, whether it's a force beam or any other kind of a beam. Therefore he becomes frightened of all force, and he will cease to use force.
Up scale the thetan can handle this in terms of space. You can have space without having energy. You can have theta level objects which are not composed of energy.

Sensations that come in via energy are not the higher level sensations. There are higher level sensations that are independent of energy. But the fellow who has learned how to use energy and has found himself pushed, thrust, slammed into this universe and is right now subject to solidified energy at every hand, that individual had sure better learn how to use energy because he won't get out of here otherwise.

PERCEPTION

In the Philadelphia Lectures, there's a great deal about Desire and Enforce and Inhibit as the three stages. You as the thetan actually add interest to things. You can be interested in something without a dimension and without any energy involved. When we get interested in something which has dimension, we have to reach out and approximate its dimension with anchor points in order to perceive it.
How do you perceive? You put the wall there, and then you reach out and you feel the wall. And you say, "It's there." You put a feeling called "Wall" out here and then you put a dimension from you to "wall". We find out we know the wall is there because we can see it. But you have to put a sight there in order to record the sight. Get a fellow to realize he's doing that all the time, that he puts the sight out there.
How many people in this room felt that streetcar motorman go by this instant? Nobody tasted the workman's lunch box that was on the streetcar. I'll bet you nobody has felt the silkiness of my tie in looking at me. However, that's within your field of perceptic experience. But there are very few of you here who haven't felt the beating of your heart or your lungs or the warmth of your body or the position of your head or your face. And that is the limit of experience in a body - and that's pretty narrow.
Lack of perception equals lack of force. To rehabilitate perception, rehabilitate the preclear's ability to handle force - electronic force. If you're in the MEST universe, you're living on borrowed space. You would throw out your limit of experience and that would be your anchor points. You'd experience everything out to the limit of the anchor points to the degree that you know that your mouth at this moment is wet. To solve this anchor point proposition the fellow has to be able to advance anchor points into everything he detests and to withdraw anchor points from everything he wants. He has to be able to do both of these things. He has to be able to advance anchor points completely relaxedly in the face of everything detested and everything desired, and pull

in anchor points in the face of everything detested and everything desired. There actually isn't any such thing as a detested thing except somebody's idea. So he's dragging in his anchor points away from pure chimera, from pure bunk. He gets smaller and smaller in exact ratio to the number of things he detests. And he tries to get bigger in ratio to the number of things he desires.

PERCEPTICS

Sight just happens to be one perceptic out of a great many. It happens to be the commonest and most tied to by the preclear because he's interested in energy, manufacturing it himself or having it from the MEST universe. And so he depends a lot on sight. But I've known preclears who never saw anything at all, but knew it was true because they could smell it. They knew they had an engram on Grandpa because they could smell his pipe.

How fast does your eye photograph? A trained recognition officer who was trained in the war to glance at a fighter plane and know whether it was friend or foe, was supposed to do it in a seventy-fifth of a second. Remark: The described experiment with the variable shutter and the projected slides, as done in the last war, eventually resulted in a device to be used by student auditors to be able to better notice E-meter needle movements.

Why are the guy's eyes bad? You could look in the real universe, and find out exactly what he's hoping he won't see. So the first drop you will get is, "Are you afraid you'll see something?" He doesn't want to see one of these restimulators. He has agreed that the environment is upsetting, so you'd better gradiently break his agreement with the whole darned environment.

Sound is an invisible flow. And it's quite aberrative because a person can't control as well that which is invisible as he can control things that are visible. Sound, therefore, has a terrific power over him that light doesn't. and he'll lose his hearing acuteness before he loses his sight acuteness (or lose sonic before losing visio, and turning on visio before turning on sonic). It's harder to control sound because you can't see it.

One perceptic after another can be shut off. Perceptics can be occluded one after the other. And so, as you pursue mock-ups, so perceptics may shift around on the preclear. And they might be very bad today, and good tomorrow, and just horrible the day after.

PERCEPTION BANDS

Sound, sight, heat, cold, electrical, every perception your MEST body's got, plus about eight thousand more, are locatable on an energy band. They are called perception bands. What determines the kind of perception you have is the wave length of the

perception. A thetan is active at one or another parts of the band, and not active at other parts of this perception band.
A perception is a wave length, a characteristic wave length. Eyes for instance will gravitate to a certain wave length. And what we're getting here is the various harmonics of affinity that we're looking at and we can get each one modifying the wave length of the aesthetic band. And as a net result, you will find an aesthetic, an effort, and a regard for any of these perceptions, at each one of these levels on the tone scale. And that means for example that telepathy can exist at any level of the tone scale. It's a tune in, rather than going up scale or down scale to.
Outside of the body, the thetan has to be able to use force before he can perceive. He has to be able to perceive before he can locate himself well in this universe. Ninety percent of your trouble in theta clearing is wrapped up in perception. The fellow gets outside, he says, "I can't see, I don't know what I'm looking at...", or he says, "I see, all right, but it's another planet." or, "My perceptions are very good, but there's about three quarters of the room is completely black." What is missing is his ability to handle force. He's got a big engram right there, that says, "Look, when you perceive things, you get zapped!"

You want to make a test out of a preclear, while talking to him, have him look out the window and start figuring out which one he is doing, listening or looking. He gets pretty groggy. You say, "All right, let's look. Now you're looking? Okay, now, as you look, listen. Now as you listen, feel the weight on your feet. Now as you fell the weight on your feet, feel your heart beating," and about that time you will see him start reeling. You've asked him to come off of some terrific point of concentration that he is fixated on by aberration, and he reacts to this by becoming physically failed in his balance and stability. That's because you are asking him to do more than one thing at once and he knows very well it's utterly impossible to do more than one thing at once.

PLACING PERCEPTION

Regarding perception, up scale he places and perceives what he has placed. And in the low band, he perceives only. And at the bottom, no perception. It goes hand in hand with automaticity, hand in hand with sensation.
"Places perception" means, he hands things out to be perceived. He knows so certainly how things would be perceived if he'd enter in the scale and use energy to that degree, that he could place it and know how it would be without inspecting it. Like a golf champ who takes a whoomp at the ball and knows the ball is a hundred and seventy five yards out there on the green. No strain on perception. You even don't bother to perceive. That's a level of knowingness.
In the middle of the scale, you've elected things out to be fifty percent automatic. You've got to perceive about 50 % of the things, but you still know that when you

perceive you place the perception and then get it back again. You're well aware of the fact that when you want to feel joy from that person over there you put joy on that person and then experience the joy.
You can fish through the ether, so to speak, take the viewpoint of that person and find out how they are perceiving life. Just make a test of it, then you know what their emotion, or feeling or idea is about life and you don't have to take this relatively unnecessary step of putting an emotion onto their stream of regard for life to find out how they're looking about it.
You got an idea this person should be sad, he's looking at a wreck and therefore he should be sad, so you'd have to extend over into his chain a feeling of sadness, and then re-experience from him sadness. And you'd say, "I know he's feeling sadness." You'd know at the same time you'd put some sadness over there so that you could feel it.
Way on down tone scale you look at him and you say, "He feels sad." It's all automatic by this time. You just look at somebody and you know he ought to feel sad so you feel sadness from him. And you omit the fact that you have set up circuits which automatically install the sensation of sadness in him so that you can feel it back again. You don't inspect it in lines of ideas at all.
Your preclear is remedied in this respect simply by having him mock up things and put the emotion on it. You make him do this and he'll start to feel all sorts of things as his automaticity circuits start cutting out on him.

PAIN AND UNCONSCIOUSNESS

Pain is enforced proximity of particles. A somatic is occasioned by two particles in proximity to each other in such a way as to make an undesirable condition. These particles are too close together and that is a stop because these two particles can't be shifted anymore. You get pain as a result of that. When you tell him to handle a couple of particles, any way he handles these particles he's liable to get pain. And that's the reason why he doesn't want to handle these particles.
Everybody out there has made an agreement on experience, that experience is a good thing and you have to hide some experience and some of it has to become automatic. And they do that by engrams, secondaries, and locks - it's a system. Everything becomes automatic. We're going to get near something, it has a certain stimulus, like putting a hand on a hot stove, and we're going to respond in a certain way. And we want that as fast as possible so - and this is the error - so we'll make it automatic.
He is then in a state of complete obedience to the MEST universe. Let's consider the MEST universe a hypnotist, and let's consider this preclear a subject, and find out that the subject is as deluded as the hypnotist wants him to be.
When you can deliver enough pain to an individual to make him dislike it, he would always rather have some kind of a mechanism by which he didn't have to feel it. So he

invents this mechanism of, "Ow, I'm not aware in that period." That's the big lesson: I can suspend beingness. A few times he gets caught too fast to make a good postulate, something hits him so quick that he can't suspend beingness, he thinks, fast enough. So he says, "Let's make this automatic, and when anything hits me that fast, to make sure that I have a not-beingness right then and there I will go two or three seconds before the time I was hit by it and start not being at that point and that wipes out everything."
Whenever a person abandons control of space, energy or objects, he's asked them to command him. To get a person under control, you get him to abandon control of space, energy and objects. You give him anesthesia. That takes away space of action and beingness. He'll abandon the space he is in right there at the moment.
With the first book techniques we succeeded in actually bringing the person up to responsibility for the moments when he was unaware. We ran them out and brought them back into being. And whenever we ran one out, we made him responsible for that section of his life and it ceased to have a heavy command value on him.

PAIN AND ATTENTION

Anchor points are most quickly attracted to the points of the greatest impact. And the points of the greatest impact are the counter-efforts, which summed all together, become a body.

When a fellow all of a sudden begins to stop motion, when he just turns on the brakes - let's say the horsepower rating of this thetan was a potential milli-G (that's a new quantity I just developed) - then these ridges would stand at one milli-G. That's how much energy was radiating around this thetan.

So, when being hit by a lightning bolt, the best way to minimize damage would be, of course, cause a rarefaction right there and the lightning bolt goes on through. But the tendency was instead to try to rush in toward the center to block off Mr. Lightning Bolt, by putting a lot of particles there suddenly and letting it hit matter. So a lightning bolt hit this condensation here at the center and a vector started to go out. The impulse here was out. And what are the laws of motion and emotion - "we've got to run away from this because we're scared." You couldn't stop it, so you had to depart from it. That, in essence, is what happens in an injury. A guy is hit and at the instant he's hit, just before the blow strikes his skin, there's this odd one.
Fellow always get their hands hurt before they hit the table. They know their hand is going to hit the table and an instant before it hits the table their hand hurts. In they come and they hit the corner of the table and it hits the hand and their attention units or particles rush to that point to defend, and blow off the injury, find out they can't do it, penetration continues and those particles which rushed in now try to rush away from

the injury. But this thing is making more and more ingress all the time. And the particles rush away and try to stop it again. And all of a sudden he goes into apathy and he's just null. But each time he's trying to stop, stop, stop - you can practically hear the brakes squeal on an injury.
If you're running Effort Processing, just start to work out one of these injuries and you'll find out that it's going this way. And you work a little further and all of a sudden the last efforts are run and it all weakens down and bong! - there goes the injury.
It's a pattern of rarefaction and condensation of attention units which are rushing in periodically to push the thing back out, finding out they can't and rushing away. Then gathering a sort of force and coming back in to stop it again and then pushing it away. You get the same action as you get with flows, dispersals and ridges.

If you hurt your hand a little bit like pinching its back, you'd probably only feel it for a couple of inches around and about the injury. But if you were to hurt your hand real bad, you could hurt it so that it would shock clear up here and hurt the elbow. There attention units are rushing down the whole length of (from) the elbow and then they're dispersing back up the whole length of the elbow and then dispersing back down the whole length of the elbow - that's an energy flow and it follows the pattern of flow.

We get right here in the center of the hit of the lightning bolt this action. There's the center hardness, and there's an empty spot, and then scattered particles out here. This gives you a pretty good idea of what goes on in an explosion. If you were to take a picture of the guts and anatomy of an explosion in action, you would find there's rarefaction condensation areas in the middle of it.
If you were to trace these ridges in any pattern of explosion, you'd find out they were really a flock of spheres. Energy always bears some relationship to the characteristics of a floating sphere.

The preclear is stopped someplace on the time track, otherwise he wouldn't have a single ridge. He's holding on to these particles in that formation of spherical onion skins. And he's holding on at a high energy input incident - a few milli-Gs of impact, way the heck and gone, back on the track.
And he's running around with a horsepower of one grasshopper erg, and all of a sudden you say, "All right, now let's reach out there and run that ridge." "Nooo," he says. Because he instinctively knows what's really on those ridges.

So you're looking at the pattern of a galaxy, you're looking at the pattern of a preclear, and you're looking at the pattern of an atom. It has the approximation of the pattern of an explosion. It also, to some vague fashion, has the pattern of a solar system.
These things are all related, because it's a pattern of a method of making a universe.

Everywhere you go in the universe you find this rarefaction-condensation pattern.

Pain you wanted, pain was valuable. Pain has to do with attention units and various flows going this way and that way. One of the tests of being human is, can he feel pain. Doctor sticks you with pins and finds a place where you don't feel any pain. He thinks this is unusual; he only finds it in practically every patient he tests.

When a person is below 4.0, if he can't feel pain, he can't feel anything. If he can't feel pleasure, he can't feel pain. If he can feel pleasure, he feels pain. Get the identification between those two waves and two ideas and two agreements? Shouldn't be identified at all. A fellow should be able to go out and feel unlimited quantities of endless pleasure without ever once feeling a slightest twinge of pain. If you didn't have pain, you'd have no contrast so that you could feel pleasure. What the hell do you need a contrast for so you can feel pleasure?

ATTENTION

The thetan has an infinity of attention. All of these control mechanisms and other things have abused him into believing that he has an insufficiency of attention. There is no limit to the amount of attention he can have: He could be a hundred thousand people doing a hundred thousand different things and he has enough attention units to do all that. But control mechanisms have been exerted against him to a point where he believes he can be just one person and do just one thing at a time. Oh, boy, that's way down scale.

Just because he's fixing his attention on an arbitrary point out in front of him, the chronic engrams in which he's stuck on the track will tend to fly in on him and show up in general. He thought for the last umpteen billion years that he had to sit there with his attention on this ball of fire to hold it out there. He got killed in the incident. He never found that out. His attention stopped when he tried to stop that thing from coming in and hitting him. It stopped there so thoroughly, he went right on and got killed, but he's still holding it off from him. There's where his attention is stuck. Now you suddenly put it on an arbitrary point out in some other direction and what happens? It starts to come off of this thing and he goes on and he gets the full sensation that he's liable to be killed at any moment.

Thetans can concentrate their attention on any part of space they want to concentrate their attention on and be there. Principal reason they can be there is because the space isn't there. And the principal reason why they can concentrate their attention any place in space is they aren't there. And the funny part of it is, any time they believe completely that they're in one spot in space, they're no longer able to concentrate their

attention on other spots in space. But the second that they are able to be any place in space, they can concentrate their attention on any place in space. The amount of space a fellow has determines the amount of attention he can demonstrate.

INTEREST

Interest alone carries a person down the track of the MEST universe. So interest alone is all that carries your preclear up the scale as a thetan - toward a higher level of beingness. Interest is the monitoring action. Where there is no interest, there isn't any insanity. Of course, there's also nothing. The state of mind with regard to past, present and future is monitored by interest in it - "Do you care?"

You want to know why theta clearing can suddenly produce such a change of viewpoint in an individual, I'm afraid it's contained in that data that I've just given you.
Estimation of the rate of change of havingness is either interesting, or very interesting, or terribly interesting, or "Oh, my God! We're lost unless..." and everything is serious and important. What does "serious" and "important" mean? Interest is intense because of penalty. Importance is an intense interest because of possible penalty, and it is as intense as the penalty is envisioned to be intense or threatening.
We have then to shift it over to "own universe", and he has to be able to mock up a havingness or a not-havingness on any one of the dynamics, and particularly where interest is involved. He has to be able to create anything he is interested in and continue an interest in it in order to get rid of MEST universe havingness and not-havingness. And nobody's recommending to you, really, that you get rid of this havingness and not-havingness in the MEST universe. But I'm just telling you that the interest monitors it, and that is monitored by one's belief that it only exists in this universe - (which is the essence of scarcity) - that there's a penalty in leaving the universe, and the penalty of leaving it would be the penalty of not any more having something.

REALITY AND AGREEMENT

An agreement is an inflow and a disagreement is an outflow. A 'not-have' is an outflow and a 'have' is an inflow. You agree with something, you have it. If you disagree with something, you don't have it.
At forty on the tone scale, all that happens is postulates. What's wrong with your preclear is that nobody obeys his orders. I'm sorry to have to sum it up that fast. Because you won't assimilate it that fast.

Reality is so obviously an agreement that we couldn't call anything real unless we'd

agreed to it. And again, there isn't an absolute agreement, and it isn't required. You had to agree to something before you and a couple of guys or something of the sort could have a universe. You've decided to fix this stuff up and something had to happen before you did that. You had to decide that it was desirable to obtain something called a universe.
Your preclear doesn't know any difference really between MEST universe space and his own universe space. He has never differentiated between the two. He's still holding on to the one and trying to view the other.
A hypnotized person can see a whole room on fire, he can hear the flames crackle and everything else. And it's very weird that they think they have to go along through all this mumbo-jumbo and ritual of hypnotism and be in a state of sound asleep and be out of control of themselves and can only see this when they're taking orders from a hypnotist. That's the silliest thing in the world.

We naturally select out and push out of the group those who do not agree with our MEST perceptions. Every once in a while, a pc looking at this, he's just getting processing, and he gets an awfully funny feeling that there's some thought he doesn't quite dare think. And he comes close to it and he feels the plaster creak. And then he pats it back very hurriedly and runs away from there. Well, what he's fooling with is the small atom bomb of agreement.
He's having a tough time with this little point. He doesn't want the responsibility of undoing the MEST universe, because he can't handle that much energy. You get him up to a point where he could handle this much energy, he would face that thought. And really, actually, probably all that would happen to him is the MEST universe would momentarily disappear for him. And then he would have to fish around for a little while in order to get a point of reference on the MEST universe again in order to get into it again. You just have to be able to handle space, why, then you can get in and out of the MEST universe like mad.
You have to agree in order to disagree. Unless you and your arguing opponent are thoroughly agreed upon something, you can never fight or have a game. When you see two men beating each other up, they normally started disagreeing on the assignment of value to something; one says, it's valuable, the other one says it's not valuable. One guy says, "Now this is logical," and the other fellow says, "This isn't logical." And the joke is, neither one is logical.
Agreement with the MEST universe is similar to punishment. There isn't much difference between the two. Unless he agrees, he'll be punished.
People know that death is real. They know that walls and bodies are real. They know all these things are there. And that's their level of knowingness, because they have to cling on to a certainty of one kind or another, and that has become their certainty. But it's a reversed side certainty. There is a higher level of certainty - it's something he himself creates. That's a mock-up.

You'll find mock-ups are created of energy quite often. But do they have to be created of energy? No, the best mock-up is created of nothing. It's merely a postulate that says it's there. And the postulate is made tough enough and strong enough - or rather, forceless enough, so that it will pervade enough in order to occasion the existence of something right there.

The actual capability of the mind is the capability of producing any chain of agreement which will wind up into any kind of a set-up. There are auditing processes that give us a method of recovering that relatively swiftly. The road out for the thetan is to know he can handle all this energy and then just back off into the upper scale.

CHAPTER 8 - ENERGY AND THE MIND

THE MIND: STRUCTURE / FUNCTION

Where we treat function and structure as data of comparable magnitude, we make a mistake. It's a mistake so common that we've been making it for a couple of years. We have treated structure as comparable with function. That was because we didn't know enough about function.
True enough, the strata that we did know about function was comparable to structure, and did form a dichotomy. Now, however, we've moved upstairs and we don't have structure to match up with what we now know about function. So structure stayed over here, this little tiny thing called the MEST universe, and we've moved up into this new bracket of function. I want to make clear the shift of importance on locks, secondaries and engrams because although those are functional in their activity, they are themselves structure. When we've moved up far enough in the field of function, we can handle these things and control them completely. There's nothing to it. When you know enough about function, you can start ignoring structure, but boy, don't start ignoring structure till you know about its function.
Remark: Structure at the level of the mind could be compared with function at the level of human behavior. This is the viewpoint in DMSMH. In the realm of theta, the highest functions would be universes or games, and structure would be the mental space-energy-time, composed of levels like A-R-C, perceptions, mock-ups and the like.

ENGRAMS, LOCKS, SECONDARIES

An engram is a moment of pain and unconsciousness by old definition. Let's redefine it. An engram is a period of no-responsibility, where the individual has abandoned control of and ownership of space, energy and objects.
It's been forty years ago since he was spanked in that woodshed, but you'd find today that if he were to go out toward the woodshed, he would get to feeling rather odd. Somebody was really taking space, energy and objects away from him.
An engram is in present time because the person still wants it and hasn't got the actual object, so he takes a picture of the object.

In terms of structure, locks, secondaries and engrams are old energy with pictures on them, which when restimulated have the power to enforce pain and command upon the body.
Every aberrated thought is preceded by a counter-effort. Every effort is preceded by a counter-effort.

Electronics flow much more easily at very low temperatures than they do at relatively high temperatures, such as here. An engram received in space, if you try to run it here in the air becomes a bitch kitty. In space you have a near -273 degrees. And if you hit somebody with an electronic beam and he was down there at a temperature of around -273 degrees, there's no motion, he's got almost infinite capacity, he can absorb an enormous amount of this stuff and not know that he's carrying it around in his hip pocket. Actually this could tell you that a preclear could carry electricity as such as part of a bank. It would have the actual capability of blowing him off the face of the map. The best way to run such an incident is to go out into space. Theta clear him and boot him out into space, and then if he's got to run the charge off, let him run it. This also tells you something else. The ability of a thetan to create electricity in space is great. The ability of a thetan to create electricity here in air is poor.

Do you find deaths in restimulation on the track? That's because they are stops. That means there's no space, that means the particles are solid packed in'em. You can produce death anytime just by making a person bring in a spanned, widely-spread attention to a very small point quick.

Did you ever run these operations where the preclear says that he's on the other side of the room? We used to insist that he "get in valence". That's rough. Well, it worked. We made advances in spite of that. Remark: There can be forced exteriorization of the thetan in moments of shock or pain. But having him run the incident as if he were in the body still proved therapeutic, because it's extending comm lines into the abandoned space.

USING ENERGY TO THINK

There are lots of little sneaking tricks a person plays on himself. He says, "Well, that wouldn't be any fun if you just said it was the case and then it turned out to be the case; there wouldn't be anything to expect..."
Then he falls into these various tricks. He has an experience, and this experience "teaches him" something. And in being taught something, he will then use the experience instead of acting, and so he goes down tone scale and he starts using a light amount of energy to think. He wants it to flick over to that old facsimile over there which will flick back in a certain way, and then it will square him up and he gets it all worked out - he's figured out some method to use force on himself in order to be sure that he complies with the rules.
Then he'd drift downscale which is toward present time and he'd use more and more energy with which to think. That is to say, he'd use facsimiles more and more. Instead

of using just little locks and things like that to think with, he uses a heavier brand of facsimiles.

Homo sapiens, in viewing energy, views his ideas as an energy form. Every thought is preceded by an effort - I think it's Axiom 121; and every effort then will result in some sort of a thought. His thinkingness is at the effort band and therefore he's having a rather rough time of it.

Most pcs have energy deposits around where their energy to think is deposited. The deposit is in present time and it has, for example, a little sign on it which says, "This is the future". If you want him to get to this deposit, by reverse vector, simply ask him, "Try not to have the future. Try to avoid seeing this deposit", and so forth.
"Get the thought of avoiding any future."
"Well, what do you know," he says, "there is one".
A person who is way, way up tone scale wouldn't have any such deposit at all. But he wouldn't be in a body, either. What do you do with this deposit? Turn it green, pink, yellow, anything he can do, just keep him handling it as energy in present time which has future labels on it, and the thing will blow up. All of a sudden he will experience an enormous feeling of relief. This energy is a deposit that is labeled "future" and the deposit exists in present time.
Is this energy the present that he's looking at? No, it's not. There happens to be just a deposit which he calls "present time" and which is in present time.
And is this energy the past? Yep. It's facsimiles being carted along because he is in a dependent state regarding his facsimiles. He knows he has to have experience. He goes down to get a job so that he could feed the body. If you don't know there's a past, the facsimile tells you what is past.

Their utter dependency on experience is a dependency on flows. Experience is terribly important to people in a body who are thinking in terms of flows. Their rationale is, when they put out energy in the direction of their facsimiles, then good experience will come back in and they will do the right thing.
Of course an energy deposit cannot exist in the presence of heavy electronic horsepower. It simply blows.
So when the fellow starts to develop any energy at all, he feels like his whole memory is going , because the facsimiles were fixed on ridges which he is blowing.
The standard MEST universe trap with regard to memories is that memories should be engraved upon energy ridges. Then every time the individual starts to "recover his memory", that is, he starts to come up tone scale in some way, he gets swamped with old energy - which is more powerful than he is.

FACSIMILES IN MENTAL SPACE

Let's take the two terminals of an electric motor, and when it's running, we have a current flow which depends upon a plus terminal and a minus terminal, and they must be opposite. And if they are opposite and can be held apart, we get action, we get energy flowing. If we take the space out from between the two terminals, they come together, spat! and even the residual current isn't going through them.

This tells you that any cohesive piece of MEST that is staying together well, has in it pluses and minuses. Space must have collapsed between the terminals to bring a plus and a minus together in a solid piece of matter. There couldn't be any space between these terminals.

Get this analogy. When your preclear is no longer able to maintain space, the plus-minus terminals come together on him and we find the preclear beginning to approximate matter. Everything is solid, the space around him feels sort of solid, he gets sort of solid. All of this proceeds from this principle of matter in the making.
A preclear is in the best shape who can hold a negative facsimile and a positive facsimile beautifully and cleanly apart. He can hold 'em apart with great ease.
He starts to be unable to locate these facsimiles or establish them in space anymore; when this capability leaves him, he gets lost. And the penalty of getting lost about this, in terms of energy, is to have the plus-minus terminals and facsimiles in one's field start collapsing. And the final end of this is to become a cohesion of matter, unable to locate anything in time and space.
It's loss of space, then, which makes matter, loss of interval between the plus and minus particles. And as that interval decreases, the object is more and more solid.

According to this principle of the plus and the minus particle collapsing, we find that your preclear becomes solid to the direct ratio that he is unable to maintain the distance amongst his facsimiles, memories and MEST objects. When he's unable to do this, he begins to become matter. And he begins to become matter and act like matter, that is just to the ratio that he goes down the tone scale.

If we want to see somebody go down the tone scale, just start taking space away from their terminals. Take the space out, and keep taking the space out; and the next thing you know, this guy's getting solider and solider, and he starts to obey the laws of matter itself. Remark: Inertia, for example.

What is known as a "psychotic break" is this clank of terminals snapping together. Remark: which is also an identification.

Some person disorients a human being one time too many; and it's just that, just disorientation. Tell him he's here when he is there, and fouls him up one way or the other, and pulls the space out. Or tells him that he can't have that space, or he can't have that matter, which also contains space. He loses something, in other words; but what he loses, most importantly, is space. So he loses this space and one day he feels, with several facsimiles, a clank. He feels this clank, and he doesn't feel good at all. What do you do to get this guy in good repair? You just give him some space. Make sure he's got space, lots of space. And he'll snap out of things most remarkably. Most of the mad hatters that go out in the deserts as hermits, they get remarkably sane and calm when they're put down in a desert fastness, because they've got a lot of space!
This factor of reduced space results in aberrated behavior, and it is a curve of space reduction that first produces reason - at about 22 down to about 10 or 12, you're getting reason. That is to say, a fellow thinks consecutively on problems. And it declines from that 12 or up there, it gradually goes on down to 4 and then it spins in quick.

Homo sapiens is getting less and less space between those terminals, and it's pretty easy to upset him. Something can come along all of a sudden and jerk a little more space out between the plus-minus terminals and those terminals do a creak, and some of his facsimiles collapse. A little bit of loss - you wouldn't think very often the loss was at all important - will cause him to really take an awful dive on the tone scale.
Remark: this is an explanation of the mechanism of key-in, including the grouping of incidents, and reversely, key-out.

Here's the other strange phenomenon. People become saner by jerks - they become saner by little jumps. They don't become sane by a smooth traveling-upward climb. It's jump, jump, jump.
After a session, the guy was sitting at the supper table and all of a sudden he kinda felt the lights turn up brighter. It doesn't matter what he thought of at that moment. What actually happened was that his positive-negative terminal space on some of the facsimiles that were bothering him suddenly widened. And that little jump like that was the actual jump of the facsimiles which he felt.
It's a sudden jump. It can also suddenly happen when looking at a work of art. Art is wonderful. It will fish people out of the slough of despond faster than anything I know, if they're permitted to choose their own art. I could tell you some very touching and remarkable stories concerning the effect of aesthetics on individuals.

It doesn't take much to throw them; it really doesn't take much to put them back together again.
And you've got a little principle working there, which is just give him more space. What made his space constrict on him? Why did he begin to feel he had had it? What does

he need at this moment to feel that he can have more space? You establish that and he'll do one of these little jumps.

The guy who can't get out of his head isn't in his body. He owned it once, but he's backed out of it. He isn't in it, to any degree, at all. He's dispersed.
He has to own every single scrap of that body and be willing to use every single piece of that body before he can cleanly step out of it. But this is a question of space. He isn't occupying the space of the body. He's backed up in space too much. This means, then, that his facsimiles will be hard packed on to him. He'll be thicker than he should be, in terms of electronics and ridges around him.
These guys just haven't got enough space amongst the ridges. You can put it there with Creative Processing. Remember that the trouble with him is energy and the trouble with energy is it's lost the space between its terminals, and the remedy is to give him space. And the second he starts to get wider and wider stretches of space, and handle things in space, the better he'll feel and the more expansive he feels and the freer he is to act.

RIDGES IN THE MIND

The thetan has ridges and deposits of energy and so forth, they go out just ad infinitum. Once upon a time he was pretty big and he still remembers it out there at that distance. He was big once, and he can still hit those ridges out there. You're not going to take this energy off artificially. Not even hitting a fellow with megavolts wipes out these ridges.
Those ridges are sitting out there at five feet, 30 feet, and so on. And his history of the MEST universe is sitting on top of these ridges. These big ridges are held up in front of him, like matrixes. There's actually a network up there, and there's one type of facsimiles on one side of it and another type of facsimile on the other side of the thing. Don't think then that you're suddenly going to get this preclear to postulate that he's at 40.0 without going through the steps of him being able to handle energy, and have him be clear and stay that way. Because until he can learn to handle force completely and utterly, he is unable to handle his ridges. If he could handle force completely and utterly, he could blow this whole shooting match. And only then and there would these things cease to have the effect upon him of command and necessity and demand thinking. Only then his mind would be free.

We are actually doing the same thing we were trying to do with Book One. We're trying to wipe out this energy which has messages on it which gets enforced by physical pain. Only the physical pain turns out to be an electronic type flow.
We're still trying to do the same thing - we just understand it better and it's a lot fancier. And the process is a lot simpler. But the end goal on it is the same thing. And that's:

Let's knock out every single cockeyed engram this guy's got.
There's wavelengths on those ridges that Homo sapiens is too low on the tone scale to touch. And therefore he's got to be way up tone scale in terms of energy to run out the high-level ridges.

OCCLUSION

You had to get the idea that you could lose something which you would not be able to create again, before you could lose a universe. The only way you could ever lose anything, was to get the idea that you couldn't create it again.
You run it on a preclear and he starts feeling awfully sad about his having to go over and pick up some memories - these weren't his memories at all.

So, occlusion is not the bottom. Occlusion, if you only knew it, is right close to the top. But there are segments of occlusion, and a person, as he goes up tone scale, goes through strata of trust and distrust of his memory. What is an occluded case trying to do?
The toughest space to locate anything in is black space. So he's holding on to black space because that's dangerous space, and looking and seeing if anything is in it. And of course there isn't anything in it because it's not there. This is the spookiest, dullest game that was invented and possibly is the first rule of trickery in the MEST universe: "There is some space, now find something in it." So the fellow will keep holding on to space, to look in it and make sure there's nothing there. Phooey.
Remark: but the space is black exactly because his perception is shut off. So it's a case of 'must perceive' vs. 'can't perceive'.
One could also devise a mock-up process, using aesthetic objects and shining lights on them.

He isn't able to control the motion of a terminal like Mama, and she goes out in terms of perceptic.
He can't control his viewpoint where she is concerned, he cannot control then, he figures, any space in which this character has been, which is all around him. And the next thing you know, it's energy he can't handle. And so he says, "I can't therefore view it." So you get an occlusion on the track.

CHILDHOOD

The reason why your childhood lies forgotten is this: it has a faster speed (rhythm or clock) than adulthood.

A pc's childhood is occluded because he was moving faster when he was a child and therefore in order to pick up facsimiles of childhood he'd have to generate and move a lot faster as a preclear. And that also applies to why can't he pick up early track as easily as he can pick up later track. That's because he's moving too fast and too strongly on the early track for him to pick it up now.
We're going through a slow-down process, as one goes down the cycles. So we can't get these things earlier very easily - mostly because of speed.

Childhood is studded with loss from one end to the other. There is more loss per square inch of havingness in childhood, because one attaches such enormous importance to trivia.
Your havingness, then, was slight and your space compared to your size was pretty large.

PAST LIVES

If you were to search a neighborhood until something looked unquestionably familiar to you, that past life would come back - flash, because it requires MEST universe anchor points. You haven't got the anchor points, so the facsimiles are just no place as far as you're concerned.

You can look through those facsimiles and find out what anchor points you ought to have, but don't try to find anchor points in the facsimile. There are pictures of anchor points in a facsimile, but if you haven't got the anchor points to tie them down to, you then do not think that facsimile belongs to you or is yours.
Remark: the question of facsimiles becoming more real than present time is a question of anchor points, of mocking up a space with anchor points and then rendering the facsimile with its pictures of anchor points over them.

You don't feel that you 'remember' it, because you've seen a picture of an anchor point and yet you don't have the anchor point. If you were to find the anchor point, that whole life or incident would go, "whirr-crack" and be in full view.

These things are not important as subjects or facsimiles (significances or experience); they're merely important because they are aberrative, they have force on him.

CHAPTER 9 - AUTOMATICITY AND OTHER PHENOMENA

"A memory which becomes automatic is not worth having."
L. Ron Hubbard

DEFINITION OF AUTOMATICITY

Automaticity is the gradient scale of, "It's all being done," or "It must be done for me." This is an aspect of experience and this state of mind is something which is going to appall you in a preclear.
Automaticity is something which has only vaguely been added into human experience. And yet it is right there. The fellow who says, "I have to do it all myself" is at an aberrated point on this scale. But he's not nearly as bad off as the people there who are at the point, "It all has to be done for me." The thirst to have it done for him is evidently inculcated into Man in earliest babyhood. You'd be surprised how this automaticity is played upon by the modern businessman, by the manufacturer, the advertiser and so on.
Automaticity could be said to be the gradient scale of action, starting from doing it oneself down to having everything done for oneself. The dead man is at the very bottom of the scale, he can't even embalm himself. He has to have other people do that and bury him.
This is action outside the control of the individual. I suppose that really is the definition of automaticity. Desire to have action outside the control of self, even though one has initiated the action.
Automaticity is a principle with which randomity is produced but if automaticity comes up to such a point as to be uncontrollable, an individual finds himself extremely perplexed after a while because he's set up so many circuits he doesn't know who he is any more.
To make something automatic, you hide it from yourself. His engram bank is held by this little tiny functional thing that says, "Let's make it automatic, so we're safe."

AUTOMATICITY AND SPACE, ENERGY, TIME

The common denominator of automaticity between 40.0 and 0.0 in this universe is energy. Energy will do it for you. MEST objects, condensed energy, will do it for you. You don't have to do it yourself. It's all automatic. A person's ability to originate energy, up there at the top of the scale, declines to the ratio, unfortunately, that he utilizes (other sources of) energy. He has a higher and higher dependence upon energy and goes lower and lower on the scale. The common denominator of automaticity is energy,

and the final end of all automaticity is becoming an object which is condensed energy. One of the things of automaticy is to have one's space made for one. You expect the wife to make the house, the husband to provide the playground.
Automaticity, in terms of space, is having somebody else provide the anchor points for you, namely the MEST universe.

You get tired of duration getting upset. You want something to endure. So you start into the curve of automaticity. Automaticity is simply making things stick, making them automatic so you don't have to watch'em all the time.

CONSEQUENCES OF AUTOMATICITY

How the dickens did he get into such a state that he can't produce a kilowatt. He doesn't want anything to do with that. Automaticity - a long time ago (he) said, "It's better to have something else produce force for me than me to produce the force, because it's more fun that way." It's not more fun that way, but it's better operational control that way for somebody else.
I can just picture somebody walking into your home universe saying, "What you need is a little more automaticity, all you have to do is just set up this little dynamo and it makes all this force over on this side, and then you don't have to make the force anymore."
It probably never occurred to the thetan to say, "Wait a minute, why do I want something to make force for me? I'm getting along just fine." He probably said, "Well, that's cute, that's interesting."
You talk about teleportation. If you start rehabilitating this, why, you start packing around the body. There would be actually nothing easier than to pick up the body by the scruff of the neck making sure that you didn't choke it and yanking it over and putting it down at some place or another and kicking in a door and sitting it in a chair and smoothing it all out so that it could be observed properly to be doing what it ought to be doing.
If you start doing that, however, you'll step out of the stream of agreement, or the consciousness of intermingled ideas and agreements. You don't have to have those at all. You don't have to pay any attention to anybody else's agreement but, you have agreed too.
"It's best that we don't find out what the other fellow thinks," and "it's best that we don't interrupt other people when they're talking." that's all agreement on this line, and it contributes to automaticity.

Another effect of automaticity is that the individual has a developed disability in order to have something done for him. You're just looking straight at the service facsimile chain there.

He's tired of some set-up and instead of saying, "Well, the devil with it!" or blowing it up or something like that, he wants it to continue in some fashion, so he says, "Well, I'm incapable of taking care of this segment of it. Therefore, I'll set that up as sort of on an automatic circuit." Anytime anything is done for one, there is an incapability demonstrated by the individual.

GOOD AND BAD AUTOMATICITY

Very often a fellow is persuaded that he is setting himself up as an automatic piece of machinery when he's just being himself. He's just going on a reverse on this deal. He's not self-conscious.

He all of a sudden enters into doing and goes on doing what he is doing, and there's no time lapse of him saying, "Now do this and now do that and now do something or other," it's so fast, so convincing to him that he doesn't recognize that that is action. That's action, the other is automaticity being played across two or three circuits.

We get allowable automaticity, when we say, "This operation is going to continue." And you're saying at the same time, "I am continuing this operation." Next allowable automaticity is, "We are a group of individuals and we have a subdivided set of functions here in order to smooth this out." It becomes unallowable the moment when we say, "The reason we have done this is these people are particularly skilled in these lines and could not handle the other functions." When we've said he couldn't handle the other functions we've introduced a disability and we've said therefore the group has to be served.

An automaticity set-up or a functional set-up which heightens self-determinism is not only allowable but desirable, because you can heighten it at a greater speed. But an automaticity which is entered into to depress self-determinism or demonstrate disability becomes highly aberrative and will wind up with this dwindling spiral into something like the MEST universe.

Here's this fellow all set up. He's got a lot of circuits and one of his circuits is to be able to drive a bus - up and down the bus route, back and forth on the bus route. He knows he's driving a bus. His circuit responses actually are minimal. It's only when one day he would say, "Now this body's going to sit here and drive this bus automatically and I'm not going to have to pay any more attention to it." or he sits there driving the bus and dreaming he's someplace else and thinking about something else. There he's removed himself from the environment and he is setting it up with automaticity in order to secure his own freedom. (but) That's the wrong way to secure a freedom - what's he doing driving a bus in the first place?

Bad automaticity would also be that which depressed self-determinism by pretending sympathy or service for others, and good automaticity would only be that which raised the self-determinism of others and let them more and more on a rising scale think, act and provide for themselves.

THE SCALE OF AUTOMATICITY

There's great fluidity. He has set himself up to agree to the arrival into the possession of an object by the adoption of a cycle of action. And he has even gone so far as to think he has to have an object, to have a memory.
He manufactures in Homo sapiens facsimiles, engrams, secondaries, locks, data, pictures, words, books, all that sort of thing, - he's gone into this scale. It's a new scale here, a gradient scale, quite important, the scale of automaticity. He's gotten everything to a point where it's automatic.
It's all got to be made for him, it's all got to be pre-existing objects before himself. He exists before any object exists, but he's got it so twisted by this time that the object exists before he exists. And he's starting low and diving full throttle.
When you draw this scale of automaticity you are really drawing a scale of self-determinism. At the top, 40.0, you have high self-determinism. At 20.0, you have interacting determinism and that itself is action. Interacting determinism with 50 % self-determined. Very rough figure. And down here at 0.0 we have total lack of self-determinism.
At the top you have a total lack of automaticity, in the middle you have 50 % automaticity, and at the bottom you have total automaticity.
From zero to -8.0 the thetan is running on total automaticity. Everything is being done for him by the body, and by other bodies. Of course, when you get total automaticity, you get total non-beingness so he doesn't even appear to be there, and he doesn't know he's there and he wouldn't know what to do about it.

REHABILITATING SELF-DETERMINISM

A freight elevator is moved by a motor. A motor is the automatic part of a freight elevator. Therefore the thetan is actually serving the body instead of the body serving him. And that is the fate of any robot, he will wind up as a servant because he can be handled and placed in time and space and anything.

Automaticity, then, as it manifests itself in illusions and creative processing in general, takes on a new meaning and a new significance. It is a consequence of the thirst of the individual to have things done for him. And in handling, then, these things, you want to be very careful that you handle these illusions simply enough so that automatic tendencies on the part of the illusion do not take place.

Automaticity runs from self-determinism, partial automaticity over to total automatic. On a sensation scale, - provides own sensation, needs own, and sensation is always

others. He provides no sensation. You get somebody low on the tone scale, they don't even use it. They don't feel any responsibility for giving anybody any sensation. They can't give anybody any sensation, and they don't either. Remark: example, frigidity.

These cycles of automaticity fit in with start - change - stop, with be - do - have, with space - energy - time, and with cause - effect. This is just an additional set of cycles tying up a little tighter the package of Man's experience in this universe and the experience that Man and thetan are.

That is a very essential step of clearing. This thetan, on the automaticity scale, has gone to a point of automaticity where he is dependent upon a MEST object, a material object to do all of his communicating for him, and you ask somebody to cease to communicate in a form that he's positive on and you just practically ask him to lie down and die. Because when you've asked him to get rid of his communication line, you have asked him to get rid of his friends and anything he loves, and you can't ask a man to do that, certainly not in the name of therapy and processing.
So remember that a very important thing to rehabilitate is the ability to communicate without depending on the body to do it automatically. The toughest side of automaticity is dependence on something else to communicate.

IDENTITIES AND VALENCES

Identities have two uses: one of them is to group and label something, and another one is to do a vicarious survival for somebody - a life continuum.

When he's got all the fame he can stand, a person becomes an identity, becomes a solid object, becomes as handled as a solid object, and he has no rights any more. That is the very spooky trap that the MEST universe has all pegged out. The more of an identity you become, the more of an object you become, why, the safer you think you are - Uh-uh.

The cure for an identity is the possession of power. And what's above power? Space. You have to recover the ability to use power before you can get into space. When he's able to use power he doesn't give a damn what identity he is.

One of the things that's really nice to run on Homo sapiens are the times he denied that he had said it when he had. The times when he denied himself, and when he denied himself, he was dead. And a lot of little mites dance around in this society, around people, and some of them say all the time, "Admit you didn't say that." And if he does, he's saying, "Any time I administer force, or use force even in the shadow of a

communication line, that isn't I." And what do you know, he suddenly winds up as not being himself. He doesn't know who he is.

When we talk about valences, the fellow hasn't got any center to put any of his anchor points out from. Why? The center's being occupied by somebody else. How do we solve this? We just give him locks of the other person doing all the things he wants to be and do and we just scramble up identities by having everybody be him and him be everybody, and we do it in this orderly fashion and we've got the thing solved.

You can simply ask the preclear, "Who can't you see?" And you find out who he can't see, that's the person that was driving in his anchor points.
If you want to find the most aberrative person on the preclear's current life track, all you've got to do is find who gave him the worst news oftenest. And on that person he'll have a complete occlusion. How do you solve that occlusion? Get your preclear to sit there and be as occluded as he wants to be, and imagine this person out in front of him someplace, not seeing him, but just getting the concept that the person's out there someplace with a cricket bat knocking in anchor points.
Just have the preclear get the idea that somebody out there is bonging in a flock of bright balls or some-thing of the sort. And get the idea that these balls are arriving in the vicinity of his own face and his own head.
And what do you know, this person will show up. And then you can build that person as a mock-up. By the way you'll get some of the fanciest somatics if you ever run one of these things.

THE MIND'S BUFFER

On the big ENIAC they have what they call a bullpen. Material comes in on this bullpen, shoots in there and halts for more material to be fed on it. And when new material is fed to this material, which is only part of a solution, then that material can clear and go through, into the conclusion of the banks.
There are people, they get the datum in the bullpen over here and it won't clear. It's just stuck, right there. It's not going to go anyplace. Somebody has told them a joke and they haven't gotten the point of the joke. And two or three years from then, this joke will boomp them. Now that is a bullpen datum. I just won't add up any place according to their frame of logic.
A person has to be willing to disassociate grandly, in order to clean up his bullpen just at will. Just look through there and say, "Well, gee, what a lot of disrelated garbage," and give it the yo-heave. If a person's quite bad off, he just never cleans his bullpen.
The bullpen is an actual geographical thing. it's the unrelated datum on the ridge.
It just bounces around, and you get this reaction on the machine. You'll see that that confounded thing is very plain on the machine.

Remark: in a historically interesting way, Ron describes what is known as a "buffer" in more modern computers. The needle reaction he describes in the last paragraph would be something like a Dirty Needle.

CYCLES OF ACTION AND THE MIND

The reason something is in restimulation is that it's an interrupted cycle of action and he's now trying to finish it. And every time he tries to finish this cycle of action he runs into the engram so now he's permanently stuck in the engram.

The Service Facsimile, then, boils down to the computation which permits one to pretend he has finished some cycle of action. He uses it as a dramatization rather than to finish cycles of action. The Service Facsimile is the excuse as to why he didn't complete a cycle of action. His Service Facsimile chains go into restimulation whenever he can't finish a cycle of action.
Restimulation is a recalled association on not having finished a cycle of action. He realizes that he hasn't finished some minor cycle of action in present time, and it calls into effect all the cycles of action which he hasn't finished, and he calls into existence in the present all the reasons why he hasn't finished those cycles of action, and then it's all justified.
Then he gets into trouble with the Service Facsimiles because it's no explanation at all. Everybody challenges it and he gets upset about it.

OTHER PHENOMENA

In Dianetics we used to get wide-open cases that were strictly fruitcake, and they would often become densely occluded cases before they'd been processed very long. But a while after that, they would un-occlude again. Only this time, they were really getting what they asked for in terms of engrams.

If you break bad news suddenly to somebody - it's actually the rate of change of distance to anchor points.
There is a method of breaking bad news that must be broken, and that would be to take him out of the brightness and take him down to someplace that was fairly close and dark, and then say whatever it was. You would find out that the amount of shock wouldn't be very great.

Your little kid - the second the lights go out, ..., down comes the room on him. He can't locate himself, he's out of orientation. So give him a light for heaven's sakes.

The dispersed case is stuck on the track, in lots of places. His aberration directly derives from all the places he's stuck on the track. Those are the most aberrative things. And his stuckness on the track is represented by (1) a theta bop of some narrowness, which means a body, and (2) a theta bop of some considerable width, which means an area. Such as home universe.

CHAPTER 10 - THOUGHT AND REASON

"An individual becomes unaberrated when he ceases to be in the driven thought band."
L. Ron Hubbard

THE SCALE OF POSTULATES

The whole background of Creative Processing could be said to be the proper understanding and handling of gradient scales.
A gradient scale would be always a little more of what was. And so we could reach out then from the tiniest point into the widest possible sphere.
His postulates eventually become such a horrible thing as orders.
His orders eventually become requests for cooperation.
His requests for cooperation eventually become wondering why it didn't happen.
Then pleading with people, then asking for sympathy, and on out the bottom.
And there's your curve of deterioration and it's the deterioration of a postulate. And the curve of a postulate as it deteriorates from above 40.0 down to 0.0 is the curve of deterioration of the preclear.
Remark: So, auditing processes should work in the direction of reversing this scale.

THOUGHT AND KNOWLEDGE

Knowledge is something that most of your preclears will just shudder about destroying. As they have translated the word "knowledge" as meaning "a fact", they have to hold on to their facsimiles. So they feel they can't destroy their facsimiles because their facsimiles are knowledge, but this is not true. Their facsimiles as records are of no great value. Present time action is of greater value. If the file could exist without file cards, throw it away. Keep the knowledge, get rid of the file cards.
Because data is contained on energy and is as forceful on an individual as he is unwilling to face fac-similes, then data becomes composed of force - facsimiles, pictures of force. If he can't handle force, he can't handle the pictures and can't handle the data, and so gets into the state of "unknowing".
The first level of abstraction is a merger between objects and thoughts. The first thing in the field of language, which is an abstraction, is "forget" and "remember". Forget is inhibited having, remember is enforced having.

The highest level of abstraction, on the other hand, is a created desire to obtain. For his interest, no thetan ever needed anything in this universe.
Conviction is the next highest level of abstraction, in order of their importance in

processing. For anything the fellow wants, he has to be convinced of an existence. Conviction is right there next door to desire.
What is the entire anatomy of thought in this universe? I would say, conviction, at the origin of thinking processes. Trying to convince people is the same as trying to move them around. Conviction is a demonstration of existence and a person who is convinced, has been convinced, in this universe, of a trickery. Because the universe doesn't have any existence except the capability of a thetan.

LOGIC

Logic is a gradient scale of related data. And logic could be said to be the aligning of data by gradient scale.
Mathematics is symbolical, and as a symbolism carries forward all manner of nearly impossible relationships, which can then be applied with some approximation to the real universe or to any other universe.

It is all very well to say one equals one, till you ask, "One what?" It's very nice to have an abstract datum "one" and this abstract datum is a symbol that will represent another "one". But let's say one what? and we say, one apple. And if we say one apple equals one apple - oh, no. One apple does not even equal itself.
I give you Korzybski on all of that. He's done good work on that, and we needn't labor it any further.
Extrapolation - it's what you figure from, into. That's just what we're doing in present time - it's approximation. We're estimating the rate of change of havingness and predicting the havingness change when we're estimating the future.

Remark: the word "equal" has several definitions; a mathematical definition as "the same as" would apply only to quantities being compared, figures, symbols or expressions that use the equal sign (=), resulting from or evaluated by arithmetical or mathematical operations. With regard to objects, the applicable definition of the word "equal" would be "like or alike in quantity, degree, value, etc." Physical properties quantified by measurements are compared to units of measurement, and the equations of Physics represent the formulation of inductive scientific laws about the behavior of physical properties in measurements or experiments, in an abstract or event-independent sense.

REASON

At about 22 on the Tone Scale down to about 10 or 12, you're getting reason. It's not an aesthetic or otherwise, it's just mental action, on any wave length. And it declines

from that 12, it gradually goes on down to 4 and then it spins in quick.

At no time should an individual make the mistake of believing that a symbol is the thing. People who insist that the symbol is the thing are not only badly aberrated - they are insane. The best definition of insanity of which I know would be: this person widely believes that the symbols are the things.
MEST is itself insane, because it cannot determine or align itself. It has to do it according to a pattern determined for it. And anytime anything has to have everything done for it, you get an insane object. Sanity would be the ability to reason. Reason can be done in abstracts, and reason can be done by logic, but logic is not the thing. Logic is a method of extrapolating from one datum and building a bridge of tiny gradients to another datum.
The symbol "apple" is not an apple; you cannot eat the symbol "apple". That is the best test of it.
All the lines of logic have then, therefore, this liability: that people can confuse an abstract with a reality. The abstract is not the reality - never.

ABERRATED THOUGHT

An idea contained in a mass of energy and inflicted upon the individual out of a mass of energy, and by a mass of energy, isn't an idea, but an energy pattern - a certain pattern of energy hitting a person. This would be what you might call an aberrated idea.
Every aberrated thought is preceded by a counter-effort. You can run down the track on any aberrated idea a person has and find that idea all wrapped up in energy for which he is taking no responsibility, and which, therefore, has a command value on him.
At the level of Homo sapiens, thought is something you use to propose and resolve problems relating to survival - and you have Homo sapiens' definition of mind. That's a different type of thinking from the postulate, and a different type of mind because it plots itself against time.
At the theta level, the mind is amusing itself. It's postulating purpose so that it will have purpose. But it's not a driven activity.
Get something intimately related to survival going haywire, and Homo sapiens will think. At his level, it is true that necessity is the mother of invention. Above 40.0 there is no necessity. There's no necessity to be right, and no penalty for being wrong.

THE PSYCHOTIC

The energy used to think by the psychotic is no personally manufactured energy at all. It's just a glue of energy once used. He's just got it all pulled in on him like mad, and he only obeys the commands in it.

Stream of consciousness is a lack of energy to think.

This is the essential difference between the psychotic and the sane person: The psychotic obeys the law of particles - he gets hit from some quarter, and he moves off in a new direction, he got this erratic zig-zag. The sane person obeys the law of free aligning action. He might stagger a little bit when some particle hits him, but he continues to align action and is not a particle.
Your psychotic also looks and feels like an object. He has no responsibility; he is handled, he doesn't do the handling.

THOUGHT ON THE THIRD AND FOURTH DYNAMIC

An idea can exist without relationship to space or energy. There are ideas floating along the track in this culture which are killers. They're just ideas, but they're not floating along in time, because they don't exist in time.
They are in agreement with people, and therefore people, conceiving that they move in time and have to have, suppose the idea to be in motion. Because it's with them in present time and their havingness in present time is different than the present time which immediately passed.

DIFFERENTIATE, ASSOCIATE, IDENTIFY

The backbone of thinking ability is Differentiation, Association and Identification. Out of association, you get logic, you get action thinking. And out of identification, you get insanity.
Remark: Identification is however needed for orientation; without identification of anchor points with themselves in successive moments, there couldn't be time.

A=A=A=A. This is the behavior of the reactive mind. Everything is identified with everything on a certain subject. A spelling might be different, the word would be the same, the fellow would have it confused. The literal command value of an engram - that's identification in the line of thought.
Up on the tone scale you could have enough differentiation to have several complete universes and then have these complete universes segregated or in communication with each other without destroying them.
The most associative we've got is tracking the gradient scale of agreements which is known as the MEST universe. So, we've got association, that's linking this and that.

Identification relates two completely contrary things together. An identification card says your name is so and so and that you are a human being. Isn't that weird? One of

the reasons you pack a body around is because it's a good identification card. But I don't think it's a good identification card, because it weighs a lot of pounds and it gets on buses and off of buses, and you need all sorts of things to cart the thing around. But nobody would recognize you if you didn't have it. Now that's an awful lot of poundage to carry around just to have some fingerprints.
When you get identification, you've got you, a producer of universes, and a regulator and changer of all things, mixed up with being a piece of MEST. And the most identified a guy can get is buried.
The cycle of reason begins with differentiation, continues through association and passes on through to identification.
There's differentiation at one end and identification at the other end. And logic sits in between.
On a common denominator that you've found by association, by logic, you can go both ways.

You have to reverse the cycle on the preclear.
Interrelationships of reason, of experience, of the MEST universe, interrelationship of all the laws of motion, and of the law of the cycle of the universe itself are postulated, then, on this tone scale, and in order to raise an individual up the tone scale you only have to get him to reverse any one of these cycles (Start-Change-Stop, Creation-Alteration-Destruction, Space-Energy-Time, Be-Do-Have) and the others will reverse.
In order to bring an individual up the tone scale, then, from the infinity of the MEST universe back up to the zero of the MEST universe, you would have to work him then from the low part of the scale up the scale.
It is in essence a workout of disagreement, it is a method of making an individual disagree with the MEST universe. And a man who can finally disagree more and more with the MEST universe and do it on a gradient scale so he is not grossly upset, is, of course, going upscale continually.
Have and have not in terms of human experience make positive and negative experience.
You run the emotional scale backwards and you'll find your emotional scale fits exactly across that scale of differentiation-association-identification. Sympathy, low on the tone scale, is "I am being my fellow man," for instance.

We get this solid pack idea of identification. Anything that comes along that vaguely relates to this commanding energy, the energy which handled him which was Mama and which is now in the engram bank, anything that moves into present time throws the bank into restimulation and actually will handle him in the same way. And he can't find the difference between one and the other because he's got them in identification.
What we want to do is differentiate Mama.

THE LOGICS

Definition: The word "Logics" is used here to mean postulates pertaining to the organizational structure of alignment of data.
Remark: The Logics apply both as an analysis of human thought, and as an orientation of Scientological methodology. Not all of them are commented here.

Logic Three: *Any knowledge that can be sensed, measured, experienced by any entity is capable of influencing that entity.*
This Logic is aimed straight at a fellow by the name of Kant. Transcendental Logic or something says that any datum worth having is beyond man's power to know. That's hogwash. It never has been true because it states that in this universe a one-way flow can exist.
If we are the puppets of some sort of a monitoring agency which could command us and affect us and influence us, and yet we would never be able to contact nor experience the puppet master, well, to hell with the puppet master.
That knowledge which cannot be sensed, measured or experienced by any entity or type of entity cannot influence that entity or type of entity.
Nothing can tamper with you unless you agree to permit it to. And there is no stronger law in this universe really than that, as far as protection is concerned. If you start saying something is destructive, it can only then become so. That person who has not agreed upon the destructivity of force would theoretically be untouchable by it.

Logic Four: *A datum is a facsimile of states of being, states of not being, actions or inactions, conclusions or suppositions in the physical or any other universe.*
Too wide, a little bit too wide a definition. Let's modify that definition by this: It's a datum resulting from a postulate. We've got a postulate, you know, up in the Q's. Now let's just say, "a datum is something that results from a postulate". Can be an idea, a thought, or anything else. We don't have to put that in terms of energy, because postulates are things that govern a large order of activity and any part of that order of thought or activity could be a datum, couldn't it? And it does not have to be stated that it is engraved upon energy and that is the definition of a facsimile. A datum is not necessarily engraved upon energy. This is true for this universe but it is not true for all universes. What's a datum? A datum is anything which proceeds from a postulate.

Logic Five: *A Definition of Terms is necessary to the alignment, statement and resolution of suppositions, observations, problems and solutions and their communication.*
Definition is taken up so beautifully and expertly by Count Alfred Korzybski that it is very difficult to improve in any way upon his classifications of definitions or his

understanding of definitions.
The idea of action definition merely states that the definition of something should lead to putting it in action or remedying it.
When you're defining things, particularly in Scientology, define it by what it does or its cure. Don't define it by what it is like or what it's unlike or anything.
Give them as much of what you do to cause or cause an effect on this thing you're defining in the definition as you can and still be brief - get an action definition. The concept of action definition is certainly something I've never before seen stressed in the field of philosophy.

Logic Six: *Absolutes are unobtainable.*
That's an effort in this universe to stop the terrific idea of absolutes. Examples: 0o Kelvin - the absolute zero of temperature, pure metals.
The moment it ran into an absolute wrong, or an absolute right, the universe would be destroyed.
Mostly it works out in processing. You don't get absolute reductions, complete states, and so on. Why? This universe and most universes favor a gradient scale of data, or space, or action, or objects. It's always a gradient scale.

Logic Seven: *Gradient scales are necessary to the evaluation of problems and their data.*
The reason why it works so well in Creative Processing is because it was a gradient scale of agreement that brought the person here, and it was a gradient scale that made the universe. If you agree to a little bit you can agree to a lot. If you don't agree to a tiny little bit, you can't agree to anything.

Logic Eight: *A datum can be evaluated only by a datum of comparable magnitude.*
Corollary: Any datum has only relative truth.
Corollary: Truth is relative to environments, experience and truth.

Logic Nine: *A datum is as valuable as it has been evaluated.*
For Homo sapiens every thought is preceded by a counter-effort. That's to some degree stimulus-response thinking. It is not true of a thetan. And so the Logics, as listed in APA (Advanced Procedure and Axioms), apply generally to thought and its behavior in any activity. And the axioms apply peculiarly to Homo sapiens.

The high road to Cleared Theta Clear is a gradient scale where everything in this universe is to be compared by a datum of comparable magnitude.

CONVICTION AND CRITICISM

The guy's got to convince people he exists. Existence is, if not force, force making objects. If he does not have force, people are not convinced he exists. And if he does have force, people are convinced he exists. When he tries to convince people that he exists, one of his later answers is to smash hell out of them. They find out he exists. When he can't use force, that answer is denied to him, so his inability to use force is a demonstration he doesn't exist.
Invalidation is done by force. Convincing somebody is done first by a thought and then by force. Invalidation is, "You don't exist".
Convincing somebody is saying, "I do exist," or "You do exist," or "They do exist." And it's best done by force.
When you walk up to a wall and put your hand against it, you're convinced it's there because you can feel the solidity of it. If you didn't feel the solidity of it you wouldn't be convinced it's there.

Well, what's criticism? If a fellow is fencing, and he crosses foils with an expert and that expert just undoes the buckles of the fellow's mask, and starts to unravel his fencing sweater - it would seem to me like that's be a little critical, wouldn't it? Remark: There's an old movie where in a hilarious scene Zorro starts to tear down the dress of a beautiful woman fencer - with a predictable outcome.
He's afraid of being hurt. Afraid of having his space collapse around him, and afraid of becoming matter. And therefore he's afraid of criticism because he has identified it with force. Which it is. Criticism is the shadow of force. And the threat of force. If you're afraid of being hurt physically, you'll be afraid of being criticized.
A criticism unspoken, to most people, is an overt act, and they don't realize it. They just think a criticism, and they've done an overt act. They're that wobbly on their pins.

CERTAINTY IN PROCESSING

You're exploring a preclear.
Find the highest level of certainty, the highest level of truth which he could attain. And you would evaluate that preclear to a marked degree with that. Let's go look in the opposite direction. We're going to make him capable. What makes him incapable is an inability. So let's look him over and find out the specific inabilities. If we remove those, his native ability should restore itself.
Let's look for the lowest level of falsehood we can find in the case, and that would be the falsest datum. And let's turn it into a little bit truer datum, until you had something sitting before you which much more closely resembled truth for himself.

We don't want him much as truth for the MEST universe because that's MEST and we've got plenty of MEST. We want him for himself, not for the MEST universe, and he is himself a universe.
The greatest certainty will tell you the highest datum that the preclear can reach at that time. If you can find that certainty for him you'd be amazed. He'd probably turn on and glow like a Christmas tree and walk out of the place. All you did was reach in somewhere in the vicinity of his beingness and find out that he knew one thing above all other things. And the fellow can get pretty excited.
You get a lesser reaction when you demonstrate to him, "Do you know that you believe that all coconut trees have the Empire State Building in them?" Some ridiculous datum that's as silly as that and he takes a look at it and he finds out he's been forming up a whole lifetime on it.
But that's invalidation to go at it that way, really, so you just sort of take it by mock-ups and let it work out. But as you work it out, you will find that as you're attaining recognition in him of a higher level truth toward his true capabilities, when you're getting him up toward the higher truth of his own self-determinism, what makes his being tick, he's becoming freer and freer and more and more of an individual.

The only real certainty he's going to be able to get is the certainty that he himself has his own illusions. When he gets that certainty, he goes up the line of knowingness.

Deal in certainties. Know only that you know and go on from there. And when you know that you know, why, operate. Work on that data.
You should separate data out into various bins, it'd be on a gradient scale: we partially know about this, and we know a little more about that, etc. The most valuable part is always that portion of it which you were the most certain. I consistently have done this trick in investigation. I've taken all the maybes and thrown them out the window and hung onto a few certainties.

DESIRE, ENFORCE, INHIBIT

In Scientology, we keep picking up things and then orienting them back to a point. In other words, we're demonstrating data, a central datum and its evaluation against many other data. And we just keep picking that up and bringing it back in.
Having to have and not having to have are a form of agreement. And we keep swinging back into agreement which we undo with mock-ups - simple, isn't it?
Having to have and trying to avoid having to have - it's a very funny thing that this works out so easily. This speaks of, first, a cultivated desire: The person had to have a desire in some direction or another in order to go down tone scale.
Desire is way up tone scale. So we come down tone scale a little bit on desire. Then when his desire paled, somebody, of course, had to enforce it to keep it going. That

brought him down tone scale a little further. And when he'd enforced it to a point where it was impossible to do without it, then you inhibit it so the guy can't have it.
And that's any item or thought or belief.

When we get down to cases, we find that this happened to the preclear. First he desired, then he finds out that he's got to have what he originally desired, and then he can't have it. And it just goes flick-flack down scale. So as you run a preclear up scale, you've got to run him up scale to Desire.
For an arthritic knee, desire to have the knee. He had a desire to have a bad knee. We'll find out he made it a bad knee so that he could preserve it and have a knee. He made it a bad knee so nobody else could have it. That's your origin of chronic somatics. He makes the body sick so it won't be too desirable. In other words, he's clear down bottom scale with his body: he's down in Inhibit.
He says, "Look, the reason you don't want to eat me is because I'm really poison - boy! Look at the arthritis in that knee." So let's get him to have a desire to have a knee.
Under Desire, we get an expansive thing. Desire is a created space.
Above that level it's a postulate. Just below that level it starts to be a flicker of agreement.
First moment we enter the MEST universe, we get this expansiveness. High on the tone scale, desire can be a very wide thing. The harmony and beauty of aesthetics nowhere show up like they do in a big space.
Value is in terms of space. There we have desire at work: big space, certainty and if any force is there at all, the force is subordinate to the agreement that there should be force there.

CHAPTER 11 - MOCK-UPS AND EXTERIORIZATION

REALITY AND ACTUALITY

The differentiation between the actual and the real is made in this series of lectures very closely. We're dealing with the actual and not dealing with the real. What's the real? The real is the MEST universe. What's the actual? The actual is you. You know you exist. That's the most actual thing there is.
People are lost on the time track because they don't have any space.
The mock-ups that he puts in his own space appear and disappear with such ease, compared with the mock-ups he puts out in the MEST universe space. Is this space actually his own space? If he has done this sufficiently and if he has done it well enough, he actually has parted company with MEST universe space. It is his own space. There's a certainty of dimension which is not coincident with MEST universe dimensions. And therefore the MEST universe could not override that space.
When you've taken your space from the MEST universe, you have difficulty with energy because you can't put mock-ups in space which isn't yours. If you can't put mock-ups in it, that means you can't put energy in it.
A fellow thinks he's still operating his home universe, he gets Start, and he'll get things three-dimensional. And then you say, "All right, change it," and it'll be not quite so three-dimensional. And then, "Stop," and it goes flat. Every time he proceeds to stop it, he find it's sticking on his nose practically. It just flies in and hits him. That's because Stop at 0.0 has no space, and Start at 40.0 does have space. Differentiation is simply the distance between the particles.
When you devote your own energy to it, you're going to have something worth having, but when you insist on having that energy handed to you by the MEST universe, you'll wind up with trash - every time. The confusion that's the MEST universe is not important anymore to address. Rehabilitate the individual's ability to handle his own and make his own space and energy. And only then can he or you be sure of what's happening.

THE MEST UNIVERSE AS ILLUSION

Is the MEST universe an illusion? Yeah, that's an interesting question.
An illusion is something somebody made himself. And let's call a delusion something somebody else made. A delusion could also be something the preclear has made that he has then said somebody else made it. Everybody kind of understands that word "illusion" to mean something that doesn't exist, and when you say something has no existence, you mean something cannot be experienced. And I show you immediately

that you can experience an illusion; that illusion exists. So existence can be an illusion, can't it? Here it is. It can exist because it can be experienced. You have to have something that can be experienced before somebody can agree upon it.
We merely mean by illusion the technical definition, that which one makes which can be experienced. By reality we mean that which is made and which is commonly experienced by agreement. And delusion is that which somebody else makes and tries to push off on us as an arbitrary necessary experience.

Is the MEST universe an illusion? Next test.
A guy's got to be able to perceive an illusion before he can perceive the MEST universe very well, without using the body's eyes and other perceptic channels. That's one of the things that led into creative processing. You see the thing is an illusion. You improve the guy's ability to create illusion and he all of a sudden begins to look at the MEST universe, and he sees it better. We find out that the ability to perceive an illusion determines the ability to perceive the MEST universe. This person becomes more and more capable of producing illusions and perceiving their character, depth, size and their emotional tone. And as his ability increases in the production of illusion, his ability to perceive the MEST universe increases uniformly with it. What do you know! You have to be able to see an illusion before you are able to see MEST.
We're practicing this with the preclear with mock-ups. We have him reach out, put a mock-up out there.
"Feel the cheerfulness coming from that mock-up."
"Feel the intensity of light coming from that mock-up."
He knows, he puts it over there and he gets it back again.
What you want him to be able to contact are things which are strong, exciting, interesting and complex sensations.

Is the MEST universe an illusion?
Well, the handling of illusions solves the confounded universe and solves the problems which are contained therein. Finally you'll get him so good at creating his own things, that he can uncreate MEST objects in his area.
He can always uncreate MEST to the degree that he can create mock-ups - that's for himself. And if he can create mock-ups that are visible to others and solid to others, he can uncreate MEST that is observably uncreated for others. Uncreation of MEST is a process right along with creation of mock-ups. You call it 'unmocking' because MEST is just a mock-up. He's in a body - if he could unmock the body, he could move out of it.

Some time you might ask a preclear, "Did you ever run into something with a car?"
The fellow says, "Yeah, yeah."
You say, "Now, let's take that visio you have of that stopped up.."
He'll say, "Yeah, well, I do have a visio of it."

And now you say, "What is the visio of it?"
"It's just an instant before the crash."
He's still got this picture of the brick wall, the tree, the other car and so on. How do you finish up that picture? You don't find this picture washes up very easily. Give him a mock-up of the same tree and let him finally do with it what he was trying to do. And at the instant you succeed in that, he no longer has that picture. He stopped time evidently. Just an instant before the crash he tried to pick up the tree and put it a block down the road so he couldn't hit it. There was an object there and changing the place of this object in space was his intention. His inability to do it tells him that he hasn't changed the object in space so he still sits there and he's got a facsimile of it. And he still looks at it as not having been changed in space and he looks at it as a big failure. Just drill him. Let him do what he was trying to do which was to pick up the tree, the car, the brick wall and he knows he can do this in his own universe. And that's all he's interested in rehabilitating, is his ability to do it in his own universe.
Your own manufacture of mock-ups and so forth is actually in contest with the MEST universe. The MEST universe says, "Look how big and strong and real I am, and how weak and puny you are. My reality is brighter than any actuality you can make." This doesn't happen to be true. The reality of the MEST universe is poorer than an actuality which a preclear can gain in his own universe.
But he shouldn't let a body hanging around some train, or so.

THOUGHTS IN OBJECTS

A piece of matter is actually thought, effort and emotion all at one and the same time. When you pick up matter sometime you can feel what it has to think. Of course, it doesn't have any think in it at all, except it's a sort of a solidified thought. It just has that appeal value to it. For instance, this ashtray has a prettied up thought in it. It doesn't say 'ashtray'; it is saying 'pretty piece of pottery'. And whoever made it and so on, this is the thought that went into it: 'a pretty piece of pottery'. And it has an emotion, that's very strange, it has an emotion something like agony. Don't go nutty on this, but you ought to ask a piece of matter sometime, "What thought is in you? What effort are you capable of? What emotion do you express?" It'll sometimes be very startling to you what a clear-cut certainty of answer is sitting there under your gaze. Remark: Sometimes such an object could command a low-toned person to do something, like a knife telling someone to commit a murder. Which is also something a picture on a screen (which in itself is an object or a via) could do. Ancient weapons even have engravings on them, encouraging the owner to use them.
It's very amazing to pick up a small cannonball of some sort or another that's lying on a battlefield; it's still thinking the same thought, if you can call that thinking. There it is, more or less made with it. Why? Its present time is Always - always at the bottom of the scale. Remark: You could go about "reading" the thoughts contained in objects of

unknown cultures, or of forgotten civilizations, or even kitchen or clothing utensils no longer in use. This is one of the reasons why ancient ruins are sometimes awe-inspiring. Technique 80 (The Route to Infinity) has more to say about this aspect and was a venture in this direction.

MOCK-UPS

1. Definition

A mock-up is something that exists in present time and sits someplace. It is not in the past. It's right here. It is made by the preclear, or nearly so. You put energy in mock-ups - a very light type of energy. It doesn't bear much resemblance to force. The mock-up is more real than actuality as some people here are finding out. Certainty that he created it himself, whatever it is, tests the mock-up.
You can do a much better job than this universe, by the way. Another trick of this universe is, the test of reality is solidity, anything nebulous isn't real. However, the only real thing there is, is an idea. Nebulous? It doesn't exist in space and it doesn't have any energy connected to it. There isn't any aberration or upset so powerful that he couldn't possibly mock up anything about it. There's always a gradient scale that he can attempt.
When you're doing mock-ups, you're not converting energy. You're putting energy into a new field, handling it in a new way, and the facsimiles actually come loose, detach and blow, and that is that. It has been demonstrated that the level of operation of a case is uniformly as good as it can mock up.

2. Properties

Very often a person who has had a great deal of experience with people who hallucinate will be instinctively afraid of getting a controlled mock-up. Hallucination is an uncontrolled, unwelcome, come-and-go-without-being-asked thing, and a mock-up is a heavily controlled thing. A mock-up occupies space of the preclear's creation. There is a mechanism in the mind which will see little imaginary pictures. And they go by flickety-flickety-flick. It's usually a circuit. It's controlled to some degree, but that's not a mock-up.
A mock-up is out in front. A mock-up has distance from the preclear. a mock-up has substance. And when you get good on them they have body. Drill your preclear about reaching over and feeling the body of the mock-up every once in a while - the thickness of it.
A mock-up must be persistent. A person ought to be able to take a mock-up and put it out in front of them and have it stay that way until they say otherwise, and not have it

do all sorts of weird things.
You can actually have his mock-ups go out - poom. He can't get anything. See, blank, black, nothing. Well, the reason I'm mentioning this is I don't want you to shoot the preclear at that stage or shoot yourself because you've done a bad job of processing. That's to be expected.
Remark: If a person gets mock-ups with lots of automatic random change, these mock-ups will turn off at some point. The person then has to fall back to simple things like controlling a mocked up spot, and build up gradually the complexity of the mock-ups, but they will now be much better under control.

The automaticity is sometimes very bright and very steady, and the difference between automaticity and no automaticity is simply that he knows he put it there. High scale he knows he put it there, and in heavy, deep, low tone scale automaticity he doesn't know where the devil it came from or who it belongs to. That's the essential difference.
A mock-up is a thing. It isn't something thought up as a concept. Some cases haven't even asked themselves, "Have I got an object?" No, if it isn't located in space and time, they haven't got an object. Ask this question, "Where is the mock-up? Where did you put it? What are you doing with it?" When you tell them to do something, then find out if they did it.

3. Drilling

Whatever you tried to do with ARC in the past, you can do with a mock-up, knowing something about their energy characteristics and behaviors. Remember that you don't mock up an anchor point - don't make that mistake. You put an anchor point out. An anchor point is real. It has actuality.
Let's take a gradient scale of color of mock-ups. It would merely mean brightness of color. And it would run from none (no color) to brilliant. The fellow has possibly black and white, or gray and not-so-gray. You get him to contrast one and then contrast the other one.
Now there's quite another thing about mock-ups, is he able to handle the mock-up after it is created? This again is an index of the state of the case, but not anywhere near as good an index as certainty.
That first little trouble you run into with a pc, in Creative Processing? He can't move it around. This surprises him a great deal.
In processing to restore self-determinism you make your strongest and only effort the attainment of the goals and capabilities of theta, as stated in Q1.
This is very pertinent with mock-ups. When you say to the preclear, "All right. Move that mock-up further away from you," and he starts to shove on the mock-up, it comes back toward him. If you just say, "All right. Now we want the mock-up to move further away from you, give it a little pull." And what do you know, it'll sail right out away from him,

because his postulates are all mixed up in reverse. When he does one thing it does something else. Sad. Very sad. Very remediable.
One of the most beneficial things you could do with such a preclear is to bring one point under control.
Get the preclear to mock up something and make it disobey a natural law. Let's make them mock up a billiard ball and fall and hit the ceiling. He has a bad time trying to make the billiard ball fall upwards in the exact degree that he's aberrated.

MOCK-UPS AND AUTOMATICITY

Getting upscale a little bit, you look over automaticity and you will find it in the creation of illusion. People start creating illusions, and instead of creating the illusion they put it on an automatic circuit. Homo sapiens is very good at rigging up these automatic circuits so that he won't have to pay attention or think about it. And that is the entrance point into automaticity. The person is perfectly powerful, sane, able, all-pervasive and capable of enormous goals up to the first moment that he says, "I'll rig it up so it's automatic." The first instant that he says that, he has said at the same time, "I am insufficiently powerful to concentrate on more than one point at once."
The fellow has a terrific desire not to be responsible for what he himself creates. And that reflects itself in creative processing in a randomity in the objects created. You will see automaticity in action in a created thing, as a few extra bounces. Then he tells himself, "Well, I wanted it to do that." And he will kid himself along for a long time excusing these inabilities by saying that was part of his intention and he will actually have himself fooled that this is the case. Remark: an instance of justified thought.
Sometimes there is automaticity to such an extent that a person's mock-ups go out, apparently, before he starts to get mock-ups. In other words, they can get pictures, they can get lots of pictures but the pictures aren't much under control and they aren't of what they called for and a lot of other things. They are not mocking up. All they're doing is looking at a big circuit that feeds them pictures.
Where do those buttons come from that your people have got on the clothes they are wearing in those mock-ups? That's automaticity. You mock up this dog. Where does his hair come from? Where does his barker come from, if he barks, "Woof-woof!"
Did you make him a throat? You've made an automatic picture of a dog that was behaving because you have automatic circuits which have trained you to mock up in such a way that a dog looks and acts like that. And so you just mock up the MEST universe equivalent and you've taken the MEST universe for your automaticity.
You've got to be able to build a "wumperjump". And you've got have practically all the automaticity out of the bank to get a good wumperjump. And you want to know what a wumperjump is - well, build one. It's a totally original idea. It has nothing to do with the MEST universe at all, it isn't just a scrambled MEST universe - he doesn't bark with his tail or pant with his ears. He would be an operating, functional beast of some sort, who

you probably had a purpose for. There's no reason why somebody has to use the MEST universe for a pattern.

MOCK-UPS AND FACSIMILES

A mock-up will often lock up when it strikes too close to a MEST universe actuality. If you're having lots of trouble with some mock-up sometime, it might not be your preclear's ability at all: it's just you've insisted on mocking up his mother when you should have been mocking up something that had a pumpkin for a head. The reason he couldn't handle this mock-up is, every time he tries, he begins to think it's his own facsimile. And then he doesn't know whether he is trying to change the facsimile of mother or a mock-up.
Remark: "Mother" is a significance arbitrarily assigned to some mock-up, and the preclear has to be indoctrinated regarding this.
Just make sure that he turns the thing enough colors and adds enough idiocies or enough changes until he's completely sure that it's his own creation, and not a real universe facsimile.
If he's worried about his facsimiles being in present time, tell him to mock up a facsimile and put it in yesterday. All he has to do is say, "I know it's in yesterday," and the thing disappears. Yesterday is "I recollect that I had, and now I don't necessarily not have, but I probably don't have now."
Work any way you can to get him to make things disappear in space. Another method of getting things to disappear in space is to put out anchor points and put an object in the midst of them and then you collapse the anchor points. And that stuff will disappear - there's no space for it to sit in. When a fellow's really free, he can create space and make space open up and close down around these things, including formerly aberrative terminals.
There isn't any reason why he shouldn't be running the nearest facsimile to him five miles in front of him. This is the trick on space. You've got to drill your preclear into realizing he's got lots of space and that he can create lots more.

EXTERIORIZATION

1. Introduction

The Hindu has a terrifically workable lot of data lurking in the midst of a terrific lot of very treacherous data. You get a mystic, a fakir or a yogi low level sitting on a bed of spikes to discipline the body and telling himself, "I am training myself not to have and by this I shall ascend and rise to the highest of controls and nirvanas." And there he sits with a body. He's playing tricks on himself. There he sits with something that has to

want continually, and he says at the same time: "I will only be happy if I do not have and therefore I must deny everything." And so he gets where? He gets on a maybe. And it can be said that it's from that datum that the very confusing quality of Indian practices arise.

We could take a Homo sapiens and just simply tell him under hypnosis he was somebody else and make him orient and regulate and monitor the activities of another person we told him he was. Remark: this is similar to the goals of Remote Viewing, or other espionage applications.

2. The State of Thetan Exterior

You find your preclear can't get out of a body because he considers that the body needs him too much, but you can really transfer the awareness of the thetan all around inside the body. And then you could transfer that awareness outside the body slightly. You get the fellow by drill, drill, drill, finally to start thinking of himself as a beingness that can be any place.

When he gets outside, he loses his present time anchor points, and he doesn't know where the devil he is. Don't get him shifting things around in relationship to his body, because he's not in his body. Don't get him shifting and relating things before and behind him, because he probably doesn't quite know which is ahead and behind him, and you get a thetan looking both ways simultaneously, he's capable of seeing at three hundred and sixty degrees spherical vision.
He mixes up his dimensions and crosses them, until he's got space under control. The second he lost his body, he lost his orientation point and there went his havingness. So his time went shot on him. He has an insecurity on his havingness now because he suddenly realized he's not that body. That body owns things, he doesn't.
When you get out as a thetan, you're traveling on a high frequency wave. The first thing your preclear may do is slam into the ceiling. And then he realizes suddenly that he does not have mass, and he goes on through the ceiling. Sometimes he has to fish around for a little while to find the wall of the ceiling in order to come back through it and use it as an anchor point. He has to practically re-postulate it in order to get back into the body.
How thoroughly is a thetan out of the body? You can get a near absolute just on this alone: do they have any sensation left in the body when they're no longer in it? And if they haven't got any sensation left in that body when they're out of it, believe me, they're out of it. Including fear of sensation. And that's why we say the test is to kick'em in the shins and see if they snap back in. Crude test, effective though. They can best manage this body if they can handle this body without any sensation in the body. Because that means they have to handle the body by postulate alone and so won't get

trapped into using energy any more around the body.
This thetan will be attached to and still haunting the interior of this body to the degree that he thinks he has to survive. If he has any slightest feeling about "having to survive", he'll keep one foot on home plate. He feels he's got to survive as a thetan? Nonsense! How could he possibly survive as a thetan? Survival means continued duration in one state or another. And if he has an idea that he has to do something to continue his duration or beingness, he's not out of the body.
A preclear works best out of his head. A person working outside the body is mainly shifting postulates, and is not much influenced by energies, objects, ridges and that sort of thing.

3. Abilities

A guy backs out the back of his head and thinks for the next two, three years and then moves back in again. They've been gone for a finger snap and worked out very complicated problems.

You can feel through a bed. You can put a beam down through a featherbed and feel around, but it doesn't feel good.

Sometimes it scares them to death: They get out of their body, they say, "I couldn't do anything like this," and they come over and see this box of matches, and they say, "I wonder if I could ... WAAAUUGH!" And the guy will dive right back inside there. He had agreed so thoroughly - he disagreed too fast, too quick, and he's done for a while. A preclear has to be in awfully good shape before you start putting him in contest with this.

He can actually get out of his body and kick this machine, the E-Meter, around, much to the dismay of an auditor. But he really has to be out of his body to do it.

Deal in certainties. Give some exterior preclear who can't talk adequately a switch on a little light lamp or a flashlight or something so that they can say "blink" and "blink-blink", or fix it up so they nod "yes and no", or some system like that.

4. Exterior - What For?

The theta clear is in a state where his memory does not immediately confirm to him any duration of beingness as a thetan. He sees himself as an identity with the body, but the thetan moves out and leaves the personality in the body. Outside his head he thinks

he's a mechanical object, or a spark. He has no appreciation of himself just directly as himself. He hasn't any concept of the fact that he IS joy; he is a higher level of aesthetic than a body could ever be. And he can, in his own interest, take a larger and more effective role in the affairs of being alive - I won't say "human affairs" - than a body could ever do.

It is important, "What is a thetan going to be? What is a thetan going to do? What is a thetan going to have?" A fellow can go out and change his future all over the place. It just depends on how much he wants to stay in contact with the existing eight dynamics of the MEST universe, that he will monitor and reduce his ability to change the future, or how much credence he wishes to give to other individuals that he refrains from changing the future.

CHAPTER 12- GAMES AND GOALS

If a man ever could walk away from his greatest triumph with his hand empty and his pocket empty and with just the shirt on his back, he would live to triumph again and again."
L. Ron Hubbard

THE SPIRIT OF PLAY

There is a Spirit of Play which has to be recovered for your preclear. The guy's got no goal when he steps out of his head. He has no goal. He doesn't think there's anyplace else to go. He doesn't realize that there is a sensation above any physical or mental sensation he has ever felt, and that is called the Spirit of Play. It is more absorbing, more engrossing and headier than any other kind of activity he can do. It is the first and foremost ingredient which causes a thetan to come into this universe or start to build his own. What a child feels as vividness of play is much less interesting and exhilarating than the commonest feeling of being alive high on the tone scale. Spirit of Play is the only way we can translate this feeling here.
These things called universes are games. And really the most valuable thing that a thetan possesses is his spirit of play. It's sensation of play, and is not just energy. A guy has practically lost it if he's here on Earth at all. One of the spirits of play is "let's pretend," which is a very important thing, because of course the game is a pretense and it couldn't be anything else than pretend. Space has a great deal to do with "Let's pretend," because when you see lots of space you know there's lots of room to set up lots of things in it.
If you want to repair the ability of a man to pretend or to assume, show him that he can keep manufacturing space and putting things in it almost ad infinitum. And he'll get more and more expansive. It's actually more important than anything else to demonstrate lots of space.

At 20 on the Tone Scale we find out that space and particles are equally valuable. You have to have a vastitude of particles and a vastitude of space, really, to start making this game interesting and really get action. That game could be played brutally, which is heavy wave, or aesthetically, which would mean very tiny wave. Very often you will get the aesthetic team versus the brutal team.
Seriousness is solidity. Nothing succeeds like insouciance. Never let your preclear get serious about his sanity.
Anything theta can do, after it's been corrupted by MEST, turns into a mockery. "We've

got to make fun of it because we can't do it" is a form of apathy, a guy who does that one has already quit.

When a man loses his Spirit of Play, he's dead. That means that guys start dying at about 3.0.
All universes are to some degree games, and no universe would exist if there was not the spirit of play in the thetan.
On Earth and amongst other political confederations, the spirit of play is almost forgotten. It's found in little children and even there it is found in a hectic state.

SELF-DETERMINISM

Basic rights of a thetan are his right to his own sanity and his right to leave the game. He doesn't have those two rights in this universe. Where a thetan has those two rights, you don't get a theta trap of this magnitude setting up. For homo sapiens, they are the right to his own sanity and a right to his own life.
There is a dichotomy of some sort from which other data can be extrapolated: Self-determinism as the highest level, versus Automaticity, the automatic interdependencies of survival as they work out and affect genus homo sapiens.
The more self-determined we make a preclear, the better he gets. His self-determinism keeps rising - he gets better and better.
Self-determinism is the ability to determine space, time, energy and matter. The self can go out so far as to include many friends, but when it starts out beyond a group size of certain dimensions, too much randomity ensues.
It's impossible to operate in charity, because the individual's self-determinism is already at such an ebb that he can't support a little less self-respect, when somebody has to help him. That's the last ditch. Don't believe that there is no love in the universe, simply because it doesn't work in this society. When you start to engage upon charity, you'd better take some guns and bayonets along with you, because before you get through you'll need them. You start in this society to help people, you get the very definite answer straight back, "You're trying to tell me that I have to be helped."
Because in trying to help people, you place them in time and enforce or inhibit their possession, and so they flash back on it.

Do not tell a man to be certain. Give him a skill, give him an exercise, suggest something for him to do, but do not tell him where he is or what he is doing. Let him tell you and you find out where he is and what he is doing.

Your levels of certainty in his own universe lead directly to knowingness - not conviction. But if you ask him to be convinced by reality, he will go down scale. You can

get resurgences by making him suddenly aware of reality. But you're not interested in reality - you're interested in actuality. And the only actuality there is for this man is the actuality of what he can do with his own mind and all of its skills. And you build on certainties, and certainties lie in the field of actuality. (Remark: reality - in the MEST universe; actuality - in one's own universe).

Reason which is afraid of force, and reason which exists to keep force from hurting one is not reason. That, too, is a form of slavery. But reason which exists to go up from the level of force must first be able to confront force. Only then can such reason take responsibility for those things which reason alone can produce.
Too much protest against handling energy inhibits an individuals willingness and becomes aberrative. Unable to handle energy, unwilling to handle energy - same thing. The next thing that comes about is he becomes an effect of energy. If you're unwilling to handle force, and unwilling to handle energy, just automatically you become shy of handling material objects - acquiring them, getting rid of them, placing them around or anything of the sort. Oddly enough, an individual's perceptions turn off to the degree that he's unwilling to handle energy.

A person who can equally create and destroy anything finds himself associated with a group and has actually what could be considered to be the ninth dynamic which will be aesthetics, and the tenth dynamic, which would probably be ethics, if you were going to go way out beyond this universe, saying that the eight dynamics we have apply to this universe.

SURVIVAL AS A GAME

The right to leave a game boils down to the right to have an exertion of self-determinism, and the right to locate himself in some other universe if he suddenly chooses to. If people don't have the capability, the right is meaningless. So the right depends to some extent upon an education about the right.
What's wrong with the MEST universe? Self-determinism is the placement or location in space and time. Here the thetan has been located forcefully, convincingly by an exterior, forceful thing in space and time not of that being's creation. That's all that's wrong with him.
If you can't play a game, don't fool with reality. If you were capable of the spirit of play and playing a game and pretending, if you're capable of action which you postulate should be undertaken and still know the fact that it's only being undertaken because you've postulated that it should be, you're in a position where you can play the game called reality. But the game called reality cannot be played safely by somebody who is in a state where it is real, important and serious and where he must agree with it or where he's even abandoned agreeing with it because it is so strong and powerful.

Intervening distances between you and other people - that gives you an identity, that gives them an identity. That gives you something to perceive across.
Let's go downscale and look at this game called 'being a human being' and we find out that there's damn little space and terrific number of particles. The game is rendered utterly haywire by this factor: People still think they're top scale - guys have to own lots of particles, space is still of no value. That's really aberrated, because we're so short on space.
Down here they can play chess and think it's a game.

Man is trying to survive. There's no reason why he's trying to survive. It's just a game, it's something to do and he got in too deep. And then he got to be a broken piece and then he couldn't help himself out.
I think he could've helped himself out, myself.

ELEMENTS OF GAMES

The magnitude of the game depends upon the space-mass ratio involved. If you've got a very little mass for lots and lots of space, you're going to play a game that is very airy and of very quick duration - very fast game.
Lightning bolt flashes, the game has begun and ended.
So you get terrific value per particle.

Let's crush it down to about half, and you have the space and the particles balancing in value.
At the beginning of the game, space is completely without value. There's so much of it, and value is established by scarcity.

Anybody has a right to play in some game.
People who are playing a game have a right to exclude people from playing that game, but they do not have a right to set it up so that those people can't play in another game.

The wienie - that's old Hollywood writer slang - is a treasure, the girl, the position or what everybody in the movie was after. You take the wienie out of a picture or story and it goes right straight out of the game classification and ceases to be a story. Inelegant term, but quite expressive. It's got to be an indestructible particle.

NOTES ON GAMES

"The aberration above time is 'There must be a game'".

Therefore it enters into a flow, and there must be a game and there must not be a game. So you have the Un-maker of Games quite as important as the Maker of Games.

"The rules of games are as follows:
- Limitations on self and others,
- obedience to rules,
- unconsciousness of rules to add reality (we pretend the rules are real)
- ARC with others to play
- Pain as a penalty which will be obeyed (you have to have a penalty that will be obeyed. Otherwise, nobody will stick with the rules).
- Agreement to rules and penalties is necessary to continue a game
- Deterioration of a game until no game (the wienie finally becomes everything there is, and there is no action even to get the wienie)."

"Work is admission of inability to play a game of complexity and levels."
The tone scale is such a game. It's just a map of MEST universe games.

"Peculiarity or liability of a Maker of Games, people attempting to play the game of Maker of Games. The game called Maker of Games results in No Game. And the game called Unmaking Games results in a game. 8008."

"There's a game called Freedom," which is what you're playing right at this minute.

"Games contain trickery and misdirection to win".

"The prize of winning is making a new game, or permitting a new game to be made or making it possible for a new game to be played." Those are all the prizes there are; these wienies - everybody just knows that they're spurious as hell.

"The necessity to have a new game coded before one ends the old game". Otherwise, everybody becomes a maker of games with no game.

"The value of pieces. Ownership of pieces may be also the ownership of players.
- The difference between players and pieces.
- The difficulty of pieces becoming players. (you've got to hide the rules from the pieces, otherwise this is going to happen).

"The caste system of games consists of this:
- The Maker of Games: he has no rules, he runs by no rules;

- The Player of the Game, rules known but he obeys them; (remark: to avoid the penalty)
- The assistant players merely obey the players;
- The pieces obey the rules as dictated by players, but they don't know the rules.
- There's broken pieces, and they aren't even in the game, but they're still in the game. They're in a terrible maybe: 'Am I in the game or am I not in the game?'"

"How to make a piece:
- First, deny there is a game.
- Second, hide the rules from them.
- Three, give them all penalties and no wins.
- Four, remove all goals.
- Enforce their playing. (Inhibit their enjoying. Make them look like but forbid their being like players)".

"To make a piece continue to be a piece, permit it to associate only with pieces and deny the existence of players." Never let the pieces find out that there are players.

DISCUSSION

There's an aberration, if you might call it that - an enforcement and a necessity just above havingness, just above time - and that is this: there must be a game. That is your highest level Desire there is - "There must be a game".
The limitation contained in the rules of games, on self and others, is necessary for there to be an interplay. That limitation can be as light as an ethical understanding only. When you have an unlimited thing, in order to produce any action or randomity you've got to limit it to some degree.
A game which has no rules is no game. The game only becomes very upsetting when the agreements become compulsions on individuals. A piece then degenerates into a broken piece - nothing is making any sense to him.
The broken piece continually asks to be needed. He wants to be wanted. That's sub-zero on the tone scale.

A good rule is a rule which aligns action and permits compliance. A rule which doesn't apply to all hands isn't much of a rule. Then you've got a specialized caste system going which is too complex.
Unconsciousness of rules to add reality.
After you've got the rules (ceased to be a piece and become a player) if they're real good rules you can duck 'em.
Pain is penalty which will be obeyed. How do you enforce the rules? You put an

automatic enforcement around that everybody desires to use. The second everybody desires to use the enforcement, they will obey it too. They obey it to set an example. Pain is the enforcer in this universe.
Agreement to rules and penalties is necessary to continue a game. Fellow has to agree to a game before he can participate in it.
You have to get a more interesting game, before you end an old game. Why does your preclear stay around his body? He hasn't found, one, that his mock-ups are more interesting than reality, and, two, communication, in the state which he is in, with others. So he feels there couldn't be any ARC and he's liable to cut himself off completely. These things have to be rehabilitated.
In the state of Theta Clear he can still operate as a mortal, and be immortal. And boy, that's sure having your cake and eating it too.
A poor goal is better than none. There is no goal vast enough to absorb your total capabilities. Because your total capabilities are so vast that they make goals. Goals set up in the capacities of Be, Do and Have. The start of a goal is beingness, and the end of the goal is havingness, in this universe.

FREEDOM FROM GAMES

Out of these you're going to get games. Here's a process that has to do with the making of games, and all this process adds up to, is you just address those factors which I just gave you, run Change Postulates and any Creative Process that you can think of and shift postulates around - you get a whole process.
Remember that up at the top of it there is a big postulate, "There must be a game". Therefore if you want to regain the Spirit of Play, people have got to unmake postulates they've made all along, saying,
- There mustn't be a game.
- It can't be a game.
- Don't play with me.
- I mustn't be played with.
- Life is serious.
- This isn't a game.
- We're playing for keeps.
- I'll never get out of this.

and so forth. In other words, postulates which they've made to convince themselves that these are the rules and the only rules that can be played, and these that I've just read off to you. It's actually the backbone of what we are doing.
The hardest thing for any liberator to face is the fact that a large percentage of the people he was trying to free wanted desperately to be slaves. But the guys he did liberate were worth liberating.
There are universes which know every law you've got in the MEST universe. And don't

know the rules of games. So you could set yourself up to be an inter-universal umpire team. You could. And get away with it.

GOALS

It's an incredible thing that anything like the MEST universe could be built on a 180 degree reverse vector. Never give a win without giving a lose. Never let anybody get ahead unless they're backwards.

You very often find your preclear suddenly complaining that every time he goes into a between-lives area, or what he calls that, he's being promised that if he goes back just one more time, he'll practically be ruler of the universe. And this time he has to accomplish a very specific goal. And then they booby-trap it. They give him this goal and then give him an aberration that makes it impossible to accomplish that goal.

Actually, who's they? They are people remarkably like thee and me, a little further down or a little further up on the tone scale, what you call a player, an assistant player - the game divides down into players, assistant players, pieces and broken pieces.

You can take any preclear - they don't know anything about past lives or between-lives or anything of the sort - you put them on the E-meter and you say, "All right, do you have any basic goals?" And the fellow says, "Oh, I don't know," - the E-meter goes bang! And you say, "Well, at the beginning of this life, did you have a certain job to do? "Well, I kinda felt like it, I've often had the idea," and the E-meter goes, bang, bang! And you say, "Did anybody tell you, before you were born, that you should do so-and-so and so-and-so? And the E-meter will go off its pins.
Tracing this down you find out that all his life this individual has been trying to accomplish this thing, but he can't accomplish it because he has an aberration does not permit him to accomplish this goal.

The individual who is given a basic goal in any between-lives area is also given much more abundantly the reasons he has to lose. And you will trace for any lifetime or for spirals or for the whole track, these various efforts to get something done. The pc definitely has the idea that he is an integral part of a large goal, that something is really trying to be done in this universe. And the most upsetting thing is that he has never at any time on the track been able to accomplish wholly one goal, because every goal he has ever been given has a big lose tacked to it.

His whole modus operandi keeps getting jammed and he can't figure out quite why this is. Well, he'll jam it himself. You watch this odd phenomenon of a fellow going around

right straight toward a goal and he's just evidently succeeding beautifully on this goal and then, the next thing you know, bong! He's wrecked his car or he's thrown something in there. Something weird has entered in suddenly that kept him from reaching that tall cliff.

Of course, if any piece won, that piece would be a player. Here on Earth, by and large, you don't even have pieces, you have broken pieces. And a fellow gets up to being a piece again and he wants to go right into action unless you've pulled the trip on this goal.

This goal is a phony. The big secret about the MEST universe is that there is no secret. Ron tells a story, by Lord Dunseny, of a monastery that fell, according to prophecy, on a certain day.

The body that's held in pawn, the goals which are extended to him, these big volunteer projects, started out something in this fashion. There was a big building, he was curious... This is an incident called the Emanator. He finds this enormous stone hanging suspended in the middle of a room. The Mohammedan Lode Stone is a mock-up of the Emanator. Only the Emanator is bright, not black. And your volunteer goes in and this thing in the middle of the room is going wong, wong, wong, and he says, "Isn't that pretty?" It sure is. And then he says, "Neeeooow, ponk." They cart him from there and they take him in and they do a transposition of beingness, which would be taking the person who is here and under influence of hypnosis or something of the sort, persuading him to be somewhere else and then monitoring him somewhere else by addressing the body which is kept in a state of trance or drugs here.
Your preclear as you're processing him on mock-ups will occasionally open his eye and look around the room just to make sure he's here.

If the fellow is ill, you'll wonder why spaçation, mocking up anchor points, makes a fellow feel so much better. Actually, most of your people have been transported and super-transported too wildly for their own credibility. He doesn't have any other anchor points than his own anchor points, but somebody could come along with trickery and drugs and persuasion and shift him from one place to another just grandly, and here you have, then, your preclear losing space and appearing in one space and in another space.

This material becomes deadly when your psychotic is faced with it. He has adequate reason to be completely fruitcake, anybody has. But a psycho, all of a sudden, faced with some terrible problem in his life, starts to look for the answer, God help him, in his facsimiles. And he knows less and less, because he's finding out past identities, but

these identities were not his identity.

Your preclear will try to hold on to something because he's liked some of it and you process him for a little while and all of a sudden - boom. He finds out that wasn't the case, that he had himself kidded one way or another about that.

When you look at your preclear, you're looking at a puzzle that every time an individual started to go in one direction to meet a goal, the game was so rigged that he wound up with just exactly the opposite polarity of goal.
Believe me, it can get a lot wilder than I'm talking.

You've got somebody that every time he postulated a goal, he postulated simultaneously his failure in the goal and didn't know it. He wanted to do this and this, and he'll find himself finally having accomplished something that now has an opposite meaning. The goal is pleasure, so you have pain. The goal is pain, you'll have pleasure - goes in opposites.
We can bust that cycle. We can break it to smithereens. All you're got to do is just step off that line. Just step off that endless belt, just skip its idea of every time you win you've got to lose, and every time you lose there's some win connected with it and it's all parity and that sort of thing. You can actually turn around just off of that (through) use of creative processing and the rehabilitation of your own universe and your own capabilities.

CHAPTER 13 - RESPONSIBILITY

THE ENVIRONMENT

A paranoid is one on whom everything is impinged. There isn't really, any such thing as a paranoid. There's such a thing as collapsed space.
As a person goes down the tone scale, his environment contracts on him. The lower emotions are contracted environments, less motion capable, more solidity, harder to move through. A person can actually feel this. You run him through a moment of shock, he will feel the environment close right in on him and become practically no-dimensional.
He's abandoning every anchor point in the environment because he's saying, "It can't be happening. I don't want this motion. I've tried to stop the motion itself, but in order to stop the motion, all I can do is abandon the anchor points and that will make the motion stop."
Only that doesn't make it stop either because he's still got the body. He's got the body and the motion continues in relationship to his body as an anchor point and so he feels the whole environment contracting down and he'll finally abandon the body as well in order to stop some motion which he conceives to exist beyond his control and beyond his ability to withstand the perception.

DEX/DEDEX AND OVERT/MOTIVATOR

You are giving him mock-ups, he starts to slide out on a boil-off, just give him more mock-ups. But normally, you've just got the thing running the wrong way. The probability is that he has overrun the DED or the DEDEX.

A DED is something that somebody did without provocation to somebody else; they say, "He deserved it." They had no other reason to do it. DEDEX could be interpreted as 'deserved action explained'. This is why the action was deserved. He tries to put the DEDEX ahead of the DED. He tries to scramble the track and put it in a logical order.
How do you use this in mock-ups? Your preclear's George, and let's mock-up George and let's mock-up Bill. George has been mighty worried about this guy, Bill, but now you have this mock-up and you give him a real workout. Have George picking up Bill and throwing him out the window, or dumping him down the chimney or busting his face in.
George has been mad at Bill for a long time and you've got him bashing Bill's head in and all of a sudden he goes on a boil-off. What you've got to do now is have the mock-up Bill turn around and knock the hell out of that body there you're calling George. If

you kept that up too long, the preclear would eventually again boil off - Bill has beaten up George too long.

An overt-act / motivator situation is quite different than a DED-DEDEX situation in that there's little blame or upset. The motivator happens to the preclear and he does it to somebody else. That's justice in this universe. He doesn't worry very much about that. However, it will also turn on boil-off. If you run more of an overt act than you run motivators, you will get again a condition of grogginess resulting, because, incident for incident, you're really handling flows.
An incident is composed of many, many flows, but an incident that is outgoing, dominated by outflow, it's overt, and an incident that's incoming, dominated by inflow, it is a motivator. Or, outgoing - DED, incoming, DEDEX.
On a guy's whole track there can be too many motivators and not enough overts - that guy's overt as hell.
If he does more overt acts now than he has motivators to account for it, so naturally some of them become DEDs. He's used up his credit. He's done too many things, therefore he's in debt, and he has to be paid. He'll rig it in such a way that he'll sooner or later get a DEDEX.
If he came in to tell you how all these things have been done to him and that's why he's in horrible shape - just run him doing things to people and he'll get nicer and pleasanter and calmer.
By mock-ups or some other means we've straightened out all of that superfluity of DEDs that he did. Now he's got a bank which has more motivators than he has overts and he's become a cheerful, comfortable, calm guy.
The motivator and the DEDEX are incoming incidents and the overt act and the DED are outgoing incidents. Under the laws of justice, it is allowable to do an overt act, but it is not allowable to do a DED - no provocation, no motivation for an act. And the facsimiles will sit that way.
This is simply elementary bookkeeping, it's just a matter of credits and debits. He's done too many things (overts), therefore he's in debt, and he has to be paid. So they pay him. Remember this debit and credit proposition and the gross nature of flows. If the fellow has been flowed in upon too much, he's gonna outflow. If he hasn't been flowed in on enough, he's gonna inflow.

RESPONSIBILITY

Responsibility is the experience manifestation of the taking on command of energy. Responsibility is force. Willingness to be, use and have, utilize and own energy and objects sitting in space - that's responsibility. If you get a person who's not willing to handle force, you've also got a person who is not capable of responsibility.
Responsibility is the ability to handle force in the MEST universe. It's the ability to

handle force and take the responsibility for the use of it, the ability to create and handle space of any dimension and take the responsibility for handling it. He can't even run his engram bank unless he says, "It's my business and I mean to make it so."

For a group to be cause it must consist of individuals who themselves are cause. Therefore, that group where the individual has banded himself together to keep from being cause, is a group which is easily handled by force. So the governments of a society and almost any line finds it handiest to use force, not reason. And they band a people together and keep them together and control them by the threat of force.
And the individual of the group, by fear of starvation, by fear of pain or other things, stands in with other individuals. In such a way a man can be made into a slave. He is made into a slave by the threat of scarcity, and scarcity itself is the greatest threat to Man's freedom.

The man who is able to take responsibility for force, yet who does not employ force, is much more powerful than the man who can apply force alone. And the man who applies force alone is, of course, much more terrible to those who can only cluster together in terror and hope that the mass of their numbers will restrain the hand of force.
The gradient scale of going down tone scale is the degree that one abandons space, energy and objects. "I don't want to make any decision about it." As a consequence of becoming the adverse effect of one's own cause, there is unwillingness to make a decision or unwillingness to assume a condition of being, which is the highest essence of no responsibility.
He's afraid that what he says will come true. After a while he doesn't want his orders to stick. One wants things to be automatic for which he doesn't want to be responsible.
When you get a postulate-changing session going on with some preclear, you will be astonished. They'll realize they don't have the right to do this, or to do that or something else, because they agreed not to have the right. And one could call the whole dwindling scale of stuff, "Agreeing not to be able to."
There is a bigness which has to grow in the person. And if you don't see that bigness growing, he's not on his way out. He'll have to take responsibility for what he does and his force. And not only that, for everything that goes on around him.
You want to get as much responsibility digested as the person believes he can digest. If he thinks he has an enormously wide responsibility, well, you just better move him up in terms of responsibility. Just let his capability catch up to his desire to do so.

You can get him out on responsibility any time you want to.
Joy of responsibility,
Beautiful sadness of responsibility,
Joy of irresponsibility,

and that sort of thing on brackets and you can get him out any time you want to if you want to work that long enough.

A person has to come up the scale so that he can take responsibility for himself and all of his fellows and the whole universe before he can walk down that road out.

RIGHT / WRONG - GOOD / EVIL

The difference between a right act and a criminal act is simply knowing one has a right to and knowing one doesn't have a right to. The criminal knows he doesn't have the right to do anything. He has no space and no time, no havingness. And as such, he comes right on down scale.

How right is something, how much is it going to assist the survival of something? How wrong is something? How much is it going to make something succumb. That system of ethics will hold for a lot of universes.

We sure are right before we make any postulates. A lot of people won't act for fear they'll be wrong. Your preclear is obviously wrong. Practically 90 % of the things you have to do to stay in ARC with Homo sapiens are wrong. You have to pick him up someplace on a gradient scale toward that wrongness and back him up the scale, and get him up tone scale to a place where he can better act and where he can get more right than he is wrong.
He runs into something in the society which is evil. "This thing is bad and this thing is evil," and he withdraws from it. Unfortunately, he went back from just that much space. That's what you mean by driving in anchor points. It's the way to get a guy solid and to get energy solid - drive in his anchor points. How do you drive in his anchor points? You show him things which he doesn't want to be.
One of the worst tricks is convince him that he doesn't want to be himself, "Look at yourself, mud all over you, and look at your manners, and you know people don't like you."
And this person does what then? They won't even occupy the space their own body is in. So they go down below the level of Four.
Realize the number of things in the MEST universe that you're not willing to be. Every one of those things is space you don't want to occupy.
His attention was dragged out to ugly things and he was told he couldn't be those things so he has to be very alert not to be those things.

ETHICS

This is a rough universe. You'd have to be able to handle the majority of forces in it before you could stand up to it and never be afraid.
Or you would have to hold inside yourself a piece of courage that would be strained and tortured beyond all belief in an effort to be courageous enough to take this universe.

An ethical code exists only as long as a man has enough strength not to himself be afraid.
Any time he is susceptible to terror, he's going to lose his ethics. And the only time a man gets afraid is when he loses his belief in himself and his trust in himself.

Unfortunately it can't exist: an ethical, strong homo sapiens. He can be killed too easily. As a consequence, this big, blustering universe can look at him and say, "You don't dare be ethical. You're afraid."

Everybody has his own individual concept of space and as these are combined, they make our collective and agreed-upon concept of space.
In a society you can watch the contagion of aberration on "Drive in the anchor points". Somebody gets afraid, he gets scared. So he drives in somebody else's anchor points.

People go to pieces the moment when they conceive that they can't trust themselves anymore. When they can't trust themselves, they have to trust something else. There's nothing else they can trust, so they fix up an engram bank and trust it.

People are persuaded to turn over their individual force to something that they are given to understand is superior to their own ability to protect. And that can never be. Nobody will look after a man's own but himself.

You have to get him up to a high level of self-determinism where he is a good ethical being as well as a very strong one. And we find out he has to be a very strong being in order to be an ethical being.

CHAPTER B1 - FUNDAMENTALS OF AUDITING

TECHNIQUE

If you knew eight techniques, let's say, and you were darn certain of technique two, you would do much better to take this technique two and operate with it than you would be to try to operate with all eight.

A technique which leads to a certainty is superior to a technique which leads to a partial certainty.

A technique that works uniformly on preclears would be a good technique. But can it be taught to an auditor? No? Gee - that technique isn't worth a darn.

You cannot make a better Homo sapiens with any other more recent process than Dianetics - DMSMH and Science of Survival. Start operating on Homo sapiens with techniques above that level, we no longer get a Homo sapiens. We go into Advanced Procedure and Axioms and the fellow starts to fly apart. We get something different.

We take Theta Clearing techniques and apply them to Homo sapiens and you are going straight on toward Theta Clear.
Here's Cause and Effect at work: you postulate what kind of an effect you want to achieve, you have to take it from the level of Cause that will produce that Effect. We work toward this effect and we have the ritual necessary to produce this effect.

Any preclear works on these basics.

1. Auditing

The variable in Standard Operating Procedure is the auditor. This variable will to a large extent establish the amount of time required to apply it.

1.1. Logic and the Preclear's Case

It doesn't do much good to be logical about a preclear. We know in Scientology there are so many things that can be wrong with him in this universe. We know he has so many can'ts on create, and so many can'ts on destroy, and so many can'ts on change

in this universe on eight dynamics. And we know he's got these various compartments of eight dynamics, and he can't do some of these things. That's that. You run mock-ups on these things, and your preclear will come out all right. There's no sense in trying to be logical.
Never bother to ask him, "Why? Now why was that aberrative to you?" Never ask him to evaluate, because the silliest trick of this universe is: beyond the progressive line of agreement there is no logic in this universe.
Engineering, mathematics and electronics seem to be so certain and so true. But they are only the track of agreement - there is no logic beyond that agreement.
Logic was not used to work out Scientology.

1.2 Good and Bad Auditing

For those who wanna fail with a preclear, the best one is - you try to make him agree with the real universe.

Some auditors go at exteriorization on this basis. They put out the kind of feeling, "Let's abandon the space of the body, let's abandon all that energy and let's get out of that object and move back. Now, are you all in control of the physical universe and do you feel better?"
"No, no." The guy is practically unconscious, he's in terrible state instantly, because the auditor has reduced him in consciousness.
The proper slant on theta clearing is to ask him to assume control of more space, to develop more energy and to demonstrate to him he can have an unlimited number of objects.

You want to know how to be a bad auditor? Drive in your preclear's anchor points.
You want to know how to be a good auditor? Remedy him so he can get'em out again. And then so he can get'em out and bring'em in at will. Because that's the total size factor involved.

1.3 Communicating with the Preclear

Find out what the preclear is doing. And when he says something, find out what he said, if you don't understand it. If he tells you something peculiar that you don't immediately grasp, find out what he told you and what he's talking about.

When you give him a mockup, did he do it? Wait for his "Um-hmm".

You have to keep your ear open. The preclear is not noted for talking loudly or being

succinct or distinct or anything else.

If you don't have a two-way communication channel with the preclear - pow! He's going to go into apathy.

In asking for mock-ups, you can err only on the side of being too quick; you can't err on the side of being too slow. You can make things dull, but that's better than to have them too fast. Only ask him to do one thing at a time. And you've got it.
But find out what the preclear's talking about. The preclear says, "Wub-lub-zub-zub-zub." All this time he's trying to tell the auditor, "I've got a facsimile of my mother and it's stuck right square in my face and I can't get rid of it."
One case had, I don't know how many arduous hours of auditing and travail piled on top of it by this incredible one: Three times this guy was out of his head looking at the room clearly, told the auditor so, and the rattle and bang of command which continued to hammer and pound him was such that he couldn't make himself understood.
This dumb auditor didn't have enough sense, when the pc said, "Mup-wup-wub-wub," to say, "What did you say?" And he would have found out the guy was having difficulty making his jaws work because he was out of his head.

1.4 Session Set-Up for Creative Processing

When running processes that produce exteriorization,
like: "Be three feet back of your head," move the preclear body-wise out more than three feet from the wall. You want him to have at least five or six feet of leeway between himself and the wall, and between himself and the two side walls.
And you do not want him lying on a couch. You want him sitting in a chair. And you want the back of his head above the level of the chair.
Why? Guy doesn't want to move into all that MEST; he's got an idea about it.

2. Rules of Auditing

2.1 Outlook

I can bust all kinds of rules in processing and never get in serious trouble. But when I start busting the "shuns" (invalidation and evaluation) I generally get a little bit sorry, one way or the other - something will happen.

I may not follow my own rules, but I sure know the rules. And to a large degree when I am extremely successful with somebody or other, I have followed the rules.

2.2 Changing as the PC changes

Do not change process in the middle of a preclear scream. If the process which you're using got him there, the process which you used will get him through it.
You got him in there - to the stuck picture - with one route (e.g. Creative Processing) and you're trying to take him out with another route (process the real incident, just a few passes at effort processing) - it won't work.

2.3 Effectiveness

In the lower band, you can't attract his attention or get him to do any of these other things; you have to do the lower band processes, which is to get some accessibility. And then you go right on with the rest of it.

As an auditor, don't you ever let your own willingness to avoid force inhibit your restoring to an individual his right to be free.

2.4 Controlling the PC

The way you control the preclear is you place him in space and time. And never let him get the idea he's placing himself in space and time. Although you're trying not to be bad cause, if you're not willing to do that, you're not willing to handle the force of a preclear.

2.5 Sympathy

Your sympathy is only valuable to a preclear if you give it from an altitude. And the only way to gain altitude is simply to be cause. And you're cause by locating them in time and space. You tell them when they're supposed to be there and when they leave. And so we have a condition resulting here of a preclear who is going to get well. Not a preclear who's going to come in and burn up some time and pay you a fee and go out again and monkey around.

It's much easier to get a great deal of money out of somebody who's on a down spiral into becoming MEST than it
than it is to get money out of somebody who is going on an up spiral toward becoming theta. So go very cautious about this. I mean, slow down, hold motion, and you'll be able to get a lot of MEST. Remark: from the original context, it's totally clear that Ron means this remark humorously. Of course, people who don't understand the rest of the lecture might fix themselves on a comment like that and interpret it literally.

2.6 Excuses

That you are there, is fortuitous. You are doing the preclear such a hell of a favor, that you never have to ask him for a license to survive. But also don't look at the preclear and expect that he's going to thank you tremendously.

2.7 PC Wins and Indicators

If in a single session you don't watch this preclear's face change five or six times, you're not getting anyplace. You haven't done a good assessment.
His perceptions start to get worse and worse - you missed picking up a can't.
At least every 20 minutes your preclear ought to laugh in a process. He ought to giggle or feel relieved or something of the sort. If he's not doing that, you're not hitting close home. And you're missing can'ts.

Sooner or later in using any of the steps you're going to hit a win. And leave him in a win and keep him winning, because winning goes up-scale.

RUINING OR HELPING THE PC

You're cause. And the preclear just looks at you and your attitude and your tone of voice and he knows immediately that you're doing something for him. And it's just inevitable that you're going to do something for him. Why, he goes ahead and lets it happen about ten times as fast.
But if he looks at you and he sees doubt and uncertainty and request to survive and all that sort of thing written all over the place, and then he'll hold it up for ten times as long as he should have.
The duration of his havingness of aberration extends somewhat in the face of your apology for being able to do something for him.

Any time you figure you utterly ruined a preclear, you got scared. "I'm afraid to hurt anybody," that is the biggest curtain of all. The guy brings that down and he doesn't tell himself what's true: "I'm too cowardly to do anything about it." So he substitutes that for, "I don't want to hurt his feelings".

Number one: Don't have any qualms about ruining somebody. That'll ruin far less.
Number two: If you found out he was ruined, so what? He was ruined by the MEST universe before you got your hands on him.

In each and every case so far examined where anything like a preclear spin happened, the auditor didn't finish the technique, he didn't finish what he started out to do. He was insufficiently cause to produce an effect.
Courage could be summed up in (1) being willing to cause something and (2) going ahead to achieve the effect one has postulated against any and all odds. There just doesn't happen to be any such thing as failure.

CAUTIONS

1. Preclear doing a Bunk

Step One is a very easy step. Do a bunk is its only liability.

When a guy decides he'll do a bunk, he shoots out of his head and he's on his way. He hits the dispersal just adjacent to a ridge.

Sometimes the preclear will "do a bunk" when going exterior.
"Be two feet back of your head."
"Nuooong!" and the body goes collapse. The heart's still beating, the lungs are still breathing 'cause the GE runs those, but the thetan, he's done a bunk.
She is just passing Arcturus.
If somebody does a bunk on you, coax them back. They seldom leave dead bodies on your hands.
What happened is this preclear is suddenly shedding all his/her responsibilities. They're quite startling.
Sometimes they get out and they don't know how to make the body handle anymore.

There's the kind of One that does a bunk. The body sags, it's just a rag doll and there you sit. Another person does a different type of bunk, unwillingly, and is still in communication, they get blown out of their heads and can't come back into it. They'll be up there against the ceiling looking down at the room, running some kind of glee of insanity. Or the pc suddenly screams with laughter and plasters him/herself up against the ceiling and sits up there and says, "Try and get me down now! Heh-heh-heh-heh!" You can practically feel this insanity emanate off them.

You can use old processes if you want to:
"Get the beautiful sadness of being responsible for everything on earth. Now get the beautiful sadness of having this beautiful tomb for having been responsible for everything on earth." They can get that. "Boy!" they say, "that's phony!"
Get the glories of being responsible, the glories of being not responsible, and so on.

Remember, responsibility solves it. Make them start mocking up sane people who suddenly go nuts, and nutty people who suddenly turn sane.

Whatever you do, do something and do something effective. Action is always superior to inaction.
Actually, the body keeps on running.

2. Boil-Off

Any flow run too long in one direction will result in a boil-off. A boil-off is a state of unconsciousness produced by a confusion of effort impinging upon one area. It is a slow-motion unconsciousness. The fellow doesn't go out because of a direct blow; he simply slides out gradually and rather painlessly, because of a small application.
To stop a boil-off, you simply reverse the flow line. If you notice your preclear starting to boil off, get something in whatever you're doing - this applies also to mock-ups - get it to go around and flow in the opposite direction.

3. Facsimiles Moving In on the Preclear

You're doing all these mock-ups of toy elephants, let's say, and there's an incipient facsimile right there, about eight feet away. You don't process that. Forget it. That's a facsimile. Just keep doing mock-ups and that thing will key out.
But if he gets a lose - let's say, the elephant walks backward around the pedestal instead of forward around the pedestal as he intended, the facsimile comes closer. Now it's only six feet away.
And every time he has a failure with that toy elephant, what will we find finally happens? There's a great big elephant's foot planted squarely upon the preclear's chest and the preclear has the full somatic of being squashed.
He's getting a visio of an elephant with one foot halfway through his chest. How do you solve it when it's gone that far? Give him a win with an elephant, that's all. Just a win. Have a little toy elephant sitting out there in front of him.
"Now you've got that toy elephant? Okay. Now have that toy elephant fall over." Yeah. What do you know. The pressure comes up off his chest.
"Now have it fall over again, roll once, yeah."
And so on, light things the pc can do.
"How's that facsimile?"
"What facsimile?"

Remark: if the auditor fails to handle the can't as Ron directs in the lecture, or if facsimiles come in too close or too strongly, in modern auditing some kind of correction

list would be run on the preclear, to get him afloat again.

Creative Processing carried out any distance at all will land a person into such things as a complete conviction that a cannonball is traveling right straight toward their middle, and that it is going to land any second. And they can practically feel the wind of its arrival.
They're just certain, and sometimes they'll look at you rather sadly and say, "Well, my body is about to blow up and I hope you'll take care of things a little bit for me. I hope it won't get you in trouble."
And what do you know? It never does - it just never happens. This expected instant doesn't arrive. You might know that you were within a split inch of it, but it just doesn't get there.
Remark: the picture and the moment the pc is stuck in is exactly the moment just before the impact, where his effort is at its concentrated maximum.

If you just left him at that point, this can happen: He could go home and then go to the hospital for an operation or something.
Just because you were afraid to hurt by not pushing through, you could kill him.
What is the missing ingredient here? It isn't lack of courage in all cases. It's just not going through to the effect which you desire to produce, that's all. You just fell short and decided there was something else that you ought to go off on.
It's easy to start things in this universe and it's damn tough to conclude them. And a guy gets into a habit of never finishing anything. Don't let that one show up in your processing of preclears.

4. Mocking Up Energy

To make a preclear sick at 4.0 or 5.0 on the Tone Arm of the E-meter, start him handling vials of energy - little vials of energy (but he will come out of it and it is therapeutic).
Somewhere on the track, the preclear would get inside of them as a thetan and be surrounded by energy. Oh boy, lots of energy and go on a big binge. When he creates it, the energy might be nice and bright red or green. It'll make your preclear sick as a cat, it'd turn black and gets kind of solid, the second it comes into conjunction with use - he's bringing it down tone scale. He's got the idea that energy burns up. A person could have consumed enough of these vials of energy to be himself a black mass of burned up energy.
Have them given away and thrown away and wasted and anything else. Then he'll start to take them in. He'll get up to a point where he can't get enough energy. Then you've got to mock up all kinds of energy vials and capsules and tanks and so forth around

him in such a way that he can take this energy. Finally he'll get upscale to a point where he doesn't care to bother with it any more.

5. Running Flows

You are going to worry yourself into an early demise if you think your preclear has a reasonable case, or that reason can finish off his case.
The second you go into the level of flows you get into the area of unpredictable reverses and immediately chaos ensues.

You start running a preclear on flows, his ability to do mock-ups will reduce, just like if you let a preclear start using pieces of the MEST universe or pieces of his facsimiles to patch up his mock-ups.

6. Other Cautions

You can wreck marriages, as an auditor, with great ease. Just process one of the marital partners without processing the other one.

Giving away air and taking in air, they practically gasp themselves into oblivion.
Remark: so it supposedly is not recommended.

I'd do a lot before I'd put a child to sleep in a dark room. If he's demonstrated fear of dark in the first place, he's had something to do with deep space, just automatically. It means electronic incidents. Another thing, it's kind of bad to leave a beam shining across a kid's room. He'll wake up suddenly and he'll see this thing, and that's just no good. Somebody's gunning for him.

ELECTROPSYCHOMETRY - THE E-METER AND METERING

Volney Mathison built this special demonstration E-meter so that I could give demonstrations, so he could give demonstrations. He makes these, I believe, for sale, for teaching and so forth. The machine there is a very fancy and strange variety of Wheatstone bridge.
He did it for Dianetics, and tells you something about that in his literature that he puts out with the machine. And he puts out as well a book I wrote on these, called "Electropsychometric Auditing".

The machine actually measures, according to the theory on which we are operating,

the electronic density of the preclear.
An individual has a certain amount of dense energy in suspension. It's not energy flowing, it's ridges.
And when you feed through him a tiny trickle of current, and the dense area of energy is restimulated by what the preclear is answering up to, the way the current is modulated on the machine, which can be viewed by the auditor on the dial, reflects the amount of effort, emotion, counter-effort and counter-emotion in the ridge, and its variation.

When it's restimulated by the auditor's questions, and by the preclear's actions, you get a variation of that needle. That's because it varies the current trickling through the preclear by the varying ridge.

How the preclear records on this machine depends on how dense he is. Remark: in electricity, density usually means increased conductivity and lowered ohm resistance which goes in the direction of lower tone arm, but "density of mental mass" surrounding the preclear is associated with high tone arm and increased ohm resistance.

A person registers off the scale at the top. This person is dispersing. They're sitting in the middle of an explosion.
If a person is way up scale (the E-meter tone arm scale) and they are very easily upset, you've got a dispersal case, and they sit between 1.0 and 1.3 on the Tone Scale. And you just ask them to contact the feeling of something expanding.

The greatest exaggeration of that is known as the Theta Bop. It's just a bullpen datum, an unsolved problem. And the unsolved problem was the body itself.
You got yourself the body he's stuck in and it's not the body he's in. Because that's the biggest bullpen datum a preclear can have. It went wrong and the body shouldn't have been killed.
That Theta Bop then, is very important to you on theta clearing because you have to take him out of the other body first before you take him out of this body.

You can still read an exterior preclear on an E-meter, if he didn't have good perception, because he's hooked to the body by communication lines.

The people with electronic incidents think they've got all this electricity. Well, they aren't even attached to it.
They've got it there with a postulate. How do you get rid of it? Turn the postulate over.
Every once in a while you'll blow out an E-meter doing that trick.
Remark: some early E-meters were connected to the mains and had a DC source like

most electronic appliances; later models, for safety reasons, are battery powered, to rule out the possibility of inadvertently and inexplicably shorting the mains.

ELECTRONICS IN THE MIND

Once upon a time, sitting down in Phoenix and I was monkeying around and I knew there was something there...
I was waving a few meters and cathode-ray tubes around in the air and I was doing a very Einsteinesque performance.
I found out that electronic flows were generated by facsimiles.
And I set it up to get a condenser action by holding and getting the preclear to hold one facsimile there and to hold another facsimile there and not let them discharge in any way or shape or form. Just hold them there, even if it required two hours or six hours. Let's hold these two in place and not let them vary even vaguely.
And you do it for a very short time and those facsimiles go BOOM!
It's a very fascinating experiment. Leave it to somebody else to make future experiments. It gives you a cold. It blows your nose up and explodes a ridge or two in your face.

Well, I already knew from running incidents on the track that facsimiles could explode. When we get an explosion, it isn't what the preclear feels with his intuition. It knocks the E-meter pins off, or it burns the coils out or it does something like that.
There's nothing mild, or hard to read, if there's any meter left after one of these explosions.

Man creates energy, obvious.
You've done a mock-up and here's this mock-up and obviously it's just your imagination. It obviously doesn't have any energy in it, or if it did, it must have gotten it someplace else.
Here's an instantaneous mock-up appearing. No ridges, nothing. You just make this mock-up. And you take that mock-up and you slap it into another facsimile and it goes pam! and zing! goes the meter on the machine.
Hey, is it possible that man is actually creating electricity?

It never occurred to anybody that thought was good enough and high enough and powerful enough to create something like that.

We should therefore be able to look over electricity and find out if there wasn't something left out of electricity.
And it's much too simple, but it happens to be horribly true.

You've got to have a base, which is made out of iron or wood or something of the sort. That base is sitting there keeping those terminals apart.
If you just took two terminals, every time you tried to turn anything over or furnish any effort in the thing, why, the two terminals would simply go bang! and they'd just go together.
And you'd separate them very carefully and you'd turn the thing on again and their magnetism would keep pulling them together. And you wouldn't get a current through that line at all. The terminals got to be held rigidly apart.

And you extrapolate all this back again and you'll find out that it's absolutely essential to locate something in space and time in order to produce an electrical flow.

And the highest order of action (or of cause) then, for an electrical flow would be something that located in a space some somethings which could discharge from one to the other and then, only then, would you have an electrical flow.

You can rehabilitate an electric shock case (rehab a guy who has received an electric shock) - just rehabilitate the guy's ability to mock up force. You don't even address the electric shocks.

ASSESSMENT

You put a person on this machine, the E-Meter, mostly to tell you what your course of action is going to be and to do an assessment to use in creative processing.

When we make an assessment of the case, we find out what he can't create. We just ask about objects, and items, and conditions. Under create and under destroy. We watch the little needle and we mark it as it dives, and we just make a graph of this character.

You not only take an assessment when you begin the case. You work the case maybe four or five hours, take another assessment. Because what's happened there is, you've gotten off the hottest factors. And the evaluation may have shifted so that the things which you assessed as can'ts before are now too minor to bother with. They've blown too, but there's some other can'ts that you didn't ask before which are ready to come up. If you take an E-meter assessment every few hours, you're in good shape with your case.

We have a way of doing an assessment.
You don't ask a preclear what's wrong with him, you don't diagnose him in any way.

You just ask him a series of questions and wherever the machine drops, why, that's the question. And then you use creative processing on that zone of the eight dynamics. The reason why you're doing it is to make a theta clear.

In the Handbook for Preclears, you'll find a list of relatives in an early Act, and then you'll find a list of the parts of the body. And let's find out about creating and destroying these relatives and these parts of the body. And then I have here a list of nouns - just hundreds of them. It's an inclusive list of objects suitable for assessing. Also, every kind of person you can think of.

RUNNING INCIDENTS

An auditor of past techniques had to go back on the time track and grind and finally it's all ground down and all of a sudden, boom! there's the postulate, springs into view. He reevaluates the postulate, bang! it's out and he feels pretty good about it, after you've worked for many many hours.

The over-all idea of locks, secondaries and engrams is handled now by creative processing.

You don't have to run grief charges to cure loss anymore. That all comes under Gita, Step IV of Standard Operating Procedure.
Remark: but creating and uncreating grief, in mocked up form, is part of Creative Processing.

In Creative Processing, you don't have to run a single whole track incident, but you have to know every one of those electronic incidents. Why? So that you can give them the geometric object to handle which comprises the mainstay of the electronic incident.

You try not to produce dynamite (when running Creative Processing). You have to know all there is to know about phenomena on the track and what't there because you're approximating it with mock-ups. And you're asking the preclear to do what's good and pleasant in existence. The restimulative quality of this auditing is practically zero.

You have this factor: About ten minutes of Creative Processing is worth hours and hours of running the actual incident.

SELF-AUDITING

One of the reasons why people respond better to being audited than auditing themselves is, they don't audit themselves, they just kinda dodge around because they're asking themselves to take full responsibility for everything they do.
Well, it's much better to have an auditor there and say, "Well, it's what he's doing. I'm not doing it. Another fellow can do it with great ease."
In other words, having an auditor is a gradient scale on automaticity which is also the scale of responsibility.

It's almost dangerous to start them in self-auditing because they're not going to take responsibility for doing a good job of it. Another thing is, when they self-audit, they have to set up to some slight degree, a circuit auditing themselves or themselves auditing a circuit. It becomes a little more complicated and it isn't so good.

So why are we all of a sudden able to say it may be possible for a person to audit himself? Well, that's because SOP Issue 5 opposes and disagrees with flows. Doing mock-ups all by itself, by oneself, is tremendously improving.

It is also possible to give oneself a Creative Processing Assist after for example an automobile accident.

Self-auditing - God knows how long it would take him, how many times he would falter, how many mistakes he would make, how many times he would get upset and fell like he was about to die as a result of not having finished a session. All of those things regardless, we have a possibility sitting there.

You'll find yourself lower on the scale of Steps when you're self-auditing. I mean lower than another auditor would find you, because you've got to set up a circuit to audit. But if you were to sit down and do this, theoretically you could then attain theta clear in God knows how many hours - five hundred hours of self-auditing?

SOME BACKGROUND DATA

1. Structure vs. Function

I spent a year doing nothing but studying the endocrine system. I studied the endocrine system and structure at will.
The endocrine system is really some kind of an alarm, or monitoring system of the

body. But it did not respond to matter. It couldn't be monitored very much by matter, but it could be monitored by the mind.

You could take somebody and you could remove a compulsion or an inhibition and his endocrine balance would just go way up along the line. Or you could hypnotize him and selectively repress almost any gland he had. That's function.
But you could feed him hormones and you couldn't materially change his behavior.

So I had solved the basic problem of what did you study? Structure or function? Could you change structure and function by handling only structure? Structure was not the answer or the road to an answer because you couldn't do anything with structure.
Could you change structure and function by handling only function? Yes, according to the above - if you varied their mind, you varied their structure.

So we've moved straight out of structure entirely. The second the guy can handle all force, he can handle structure.

2. Hypnosis

Hypnosis is a wild variable; sometimes it worked, sometimes it didn't. It worked on some people; it didn't work on other people. Any time you have a variable that is as wild as this, study it.
The essence of solving problems is the essence of solving one against the other: the highest certainty that you can reach, versus the most variable thing you could reach.

CHAPTER B2 - GOALS OF PROCESSING

STANDARD OPERATING PROCEDURE

With Standard Operating Procedure, and about fifty per cent of the people you would process with it, in the first fifteen minutes of play, you've got a thetan exterior. And probably it's twenty-five or thirty hours for the toughest of the cases.
Standard Operating Procedure of Scientology was originated the end of September in England, in 1952. And that was Issue 1. It's been changed to this degree: It has been shifted to take out of it anything except Postulate Processing, Creative Processing and Spaçation. It has those three processes as its basic, plus exercising the thetan perceptics. This procedure makes a theta clear. Extended and continued, it makes a Cleared Theta Clear. You can use the various steps of this procedure, one after the other, and get a thetan exterior. That is, the guy is outside and knows it. He'll get up to a point where he'll wonder if he ever was in that damn thing, the body.
The first issue had DED-DEDEX running for Step Five. They'll really get a guy there. But, my gosh! Enormous expenditure of time. In the interest of time we've brought all of these cases, now, down to a pretty low number of hours.
Standard Operating Procedure Issue 3 is what we had at the beginning of the lectures. Standard Operating Procedure Issue 4 sort of went by while I was standing here talking to you.
Now, SOP Issue 5 is the direct and immediate result of two and a half years of application of various principles, aligned and organized, as they are found to operate in the society and in the hands of auditors. Naturally I couldn't go for a few weeks without embellishing something or changing something or other. It's almost impossible to refrain from doing so.
We're going to have Standard Operating Procedure Short Form and Standard Operating Procedure Long Form. This is possible along this line: You will very often use SOP Short Form, solely and only, and it will produce the results necessary. And this merely consists of the number of steps that you take to spring somebody and to get the thetan oriented properly. Now, every one of the Steps of SOP No. V is actually a broad subject in itself.
And with this London Series (the complementary lectures) I'm amplifying this into the longer form showing where Creative Processing fits with each one and showing you specifically what it covers with each one.
You could then take SOP 5 in its long form and take that step which applies to any individual, and do that step completely and utterly, and you would do such things as knocking out chronic somatics or aberrations. You would resolve what is wrong with his case, in other words. So it gives you an office technique that doesn't have anything to

do with Theta Clearing (except for Step One).

In Step Two it does mock-ups of being outside. That's preparatory to Step One. We can do Step Four, Five, Six and Seven without even mentioning being outside the body. How would you run an intensive on somebody you weren't trying to theta clear? Well, they could do Step III, IV or V. If you were running a psychotic, you could do VI or VII. Step Four goes a little bit further and tears up anchor points as objects. It's addressed to energy and space, which form up into objects.
Step Three Long Form has to do with straighten up and square around any aberration he has about space. How do you do this? You do this with mock-ups. There isn't any space but there's a concept of space, and space is used in various ways by people and space can be manufactured by a thetan.
Just as there can be a scarcity of food, as taken up very definitely in Step Four, there can be a scarcity of space.

Q1 tells us the location of energy and matter in space. That's a mission of a thetan. But a lot of the thetan's time is taken up in the rather aberrated clawing around of trying to find something in space.
The reason Creative Processing works so hot sometimes is he stops trying to find something in space and he starts putting something in space. Because there isn't anything in space because there isn't any space there. So how can there be anybody finding anything in space?

STATES OF CASE

A sudden change in your case, a sudden difference, will do more for you than any amount of study. The case of an auditor above a certain level does not need refurbishing continually. He'll keep it squared away. But the case of an auditor below that level requires constant attention, so it's better to get up above that level - that'd be the level of stability, the level of tolerance. And it's in the tolerance level that he can get into action or he doesn't have to, at will.

Your preclear gets into a situation where he's starting to plant perception into everything and he starts to do it very consciously. But he's surrounded with the idea that it ought to be automatic and he'll start to fight straight out of this and back into it again and out of it again. He'll fluctuate around because he's in contact with the idea of agreement on every hand. And he's afraid he'll just take off from here. Well, he can, but he can also come back, so show him he can do that.

UP THE POLE

There is the phenomenon known as "going up the pole." That's when somebody doesn't even begin to handle energy, but he just suddenly, somehow or other, latches on to about 40.0 and goes out the top but still holds on to the MEST body at the bottom. Listening or talking to the guy, you couldn't really tell whether he's ecstatically alive or fatally dead.

Sometimes you will get an idea, and this idea will give you a little surge up the pole. And you feel real good and you're happy and carrying on. If you get it while encumbered with all this MEST, you can count on it that this MEST is going to reach out and in three hours, or three days or three months, pull you back right down into the grind. And you say, "Well, I found out what that ecstasy was once, but that was quite a while ago, and then I learned that one had to be more practical about things," and there you go. There was a mathematician who went up the pole, and ran away with a married girl he knew for maybe 24 hours. They've been very happy. The MEST universe would tell you anything that starts like that will wind in disaster. Uh-uh. Anything which starts the other way is what winds up in disaster.

THE THETA CLEAR

Your process to make a Thetan Exterior is fast. Only it's not a Theta Clear. He comes around for another session the next day and is back in his head and can't move out. But the only thing that's snapping him back in is his lack of force, and fear of things which are forceful. If he's got enough force, nothing in his bank can disturb him. His ability to control energy controls all that.

He's inside because he can't control it unless he's inside. You're going to fix him up so he can control anything he wants to, particularly the body, from outside without any lines, flows or anything. That's Theta Clear. The person's just stable outside the body, and he's handling it.

A Theta Clear is able to operate his body from outside, he's so thoroughly outside that there isn't anything possible under the sun that would snap him back in except his own complete election to do so, and actually there'd be no need to go back into the body. Otherwise he's a Thetan Exterior. A Theta Clear has his memory rehabilitated - and that, by the way, is the other point - his memory has to be rehabilitated. Otherwise he's really a walking zombie. He's forgotten everything.

So a Step One completion isn't likely to have psychosomatics. Why? That body won't disobey him. It wouldn't occur to any body part or anything. If you're on a level that's just making a postulate in their direction, why, they don't think in any way beyond attending to duty.

Theta clearing side-steps the whole problem of Homo sapiens by de-intensification of

havingness, and by almost completely eradicating the penalty of not having or of having. It is not a retirement from the lists, or an abandonment of anything. It is an ability to come into the control and ownership of things, and therefore a person's stability as a theta clear would depend upon, yet, their interest and evaluation as pertained to their body and all the other possessions of the body, like the family, and the car, and all that. If you make a Theta Clear, it's a cruelty not to permit this individual to go up there to Operating Thetan. An Operating Thetan is a guy who can handle MEST without beams and travel without energy.
A Theta Clear is stable outside of his body, even though the body is hurt. He can't be trapped by a body, and he can still operate in conjunction with or in control of bodies. In other words, you have made a thetan trap-proof. But you have not made him an Operating Thetan yet.

THE OPERATING THETAN

In order to be an Operating Thetan, he has to be able:
- to communicate, with other thetans and with bodies,
- to travel, and
- to handle MEST.

remark: it would also include full outside perceptions.
The state of Operating Thetan is really only this: you make darn sure that he can do everything from One to Five with thoroughness, neatness and dispatch - One contains all the lifting exercises. Make space, do terrific mock-ups, so on. He has to be able to create space in 'Bap!' and he's got the space created. And it's all empty and there's nothing in it. So it's just drill from Theta Clear to Operating Thetan.
Your Step One Case should be put through a complete Spacation before you consider him an Operating Thetan. The techniques leading to an Operating Thetan - it's just more of the same type of processing above the level of stability. To get an Operating Thetan requires also something of an aesthetic. No state really can survive from the moment that it begins to employ broadly, and without much direction, force. The use of force as the sole method of accomplishment of an end, ends in death. Because it brings about a dependency upon force. There doesn't seem to be a shortcut on force. The road out is the road through (force). The Operating Thetan is well above the breakpoint.

THE CLEARED THETA CLEAR

The first thing that should be sorted out on any operation is the intention or the goal. Going against this practice of the ancient magician, he would become an effect if he had not stated what he was trying to cause. If he'd just cause at random, he'd be

heading toward chaos.

It's very important for the auditor to know what he is trying to do in processing and for what he is aiming. He doesn't have to make a terribly full statement of this, but a round statement of his overall, unlimited goal.
"I'm trying to get the preclear up to a point where he can be cause". That's kind of nebulous. It's part of the ingredients of the intention, but it wouldn't be all of the intention.
To give you here a goal, we're going to make a Theta Clear. A person who is going to be stable outside of his body, and who does not have to come back in because the body is injured. In the process of doing this an awful lot of a guy's upsets and viewpoints and educational malfunctions and all kinds of things will spring. The individual exists and is without a body, and has no dependence on one, beyond his contact and communication lines, as long as he wants to stay in contact with bodies. But the body doesn't command him. He commands it. There's a new kind of human being - a body being monitored by a trap-proof thetan. The bird's immortal. You've just made a god. Since time immemorial in this language, the gods are immortal. The immortals are gods. His body can be bashed in, all he's got to do is pick up another one. Knowingly, full knowingly. You've given him his own identification inside himself and stepped him sideways off the track of having to flick back through between-lives areas, and be this effect of God-knows-what-all.
A Cleared Theta Clear - that's the postulated outer line unattainable absolute. Probably anything we understand it to be is already attainable, but what is the outermost limit of it, Lord knows! Haven't got any idea and you haven't either. We have got Cleared Theta Clear - a theoretical absolute sitting up there. Your upper level on the thing is to get him to disagree up to a point where he can operate in the MEST universe with complete freedom. It's much easier than you think. But he has to be able to operate wholly without energy.

GOALS OF PROCESSING

The first thing you've got to do is become a good, solid Theta Clear. Scientology 8-8008 is a road map. When you reduce the MEST universe's infinity toward zero, you do it by reversing a cycle of action. Death, alteration, creation. Identification, association, differentiation. Inhibit, enforce, desire.

You have to be able to want and experience the sensations of this universe. You have to take, at a high level of tolerance, its speed. You've got to reverse the cycle.
You'll never got out of the universe by wanting to get out, because of the reversal factors. The most important thing to learn about a flow, I think, is that this universe goes backwards. In order to get out of the universe, you have to desire it.

We process postulates out of people. The trick in processing would be to keep your preclear here in this universe and yet let him slide sideways into the creation of his own. That's quite a trick because he's insisting on a continued havingness in the MEST universe and you're trying to knock out postulates which agree with the MEST universe and make postulates which are contrary to the MEST universe. You can do that with mock-up processing, but you're not likely to do it with much else.
Therapy, then, consists of the restoration of two rights and two abilities: Creation of space and energy, which makes for objects and time, and the right to continue in possession of space and energy. As far as objects are concerned, you've got to restore his right to create the energy with which to make objects.

In processing, the goal for the body as a body is none. Bodies have most successfully been treated by raising the self-respect and ability of the individual. Many of the ills of the body are caused simply because the thetan is maltreating the body. Don't think the body is just being forgotten, but for the purposes of processing there is no real sense in processing the body. That is something that will work out by processing a much higher level of action. Restore the equilibrium of the body, rehabilitate its balances, simply by having himself sufficient balance. You'll find out that the characteristics of your preclear are quite markedly those of the thetan. The thetan was in command all the time and he had deserted the responsibility to the degree that he pretends he isn't even there.
Our overall goals are best answered then by remedying along all dynamics the thetan. And when you've done this, he has had restored to him two rights: the right to his own sanity, and his right to leave the game. Things get simpler and more beautiful and more interesting and more intense and more concentrated and more able, the higher he goes toward operating thetan, and he's led by interest and the keynote of that interest is sensation. When your preclear first starts into it, he's pretty blind about it. He has just drawn back from it.
But he gets up into a level of interest that makes a little kid's most intense moment look very pale.

REHABILITATING THE THETAN

On the dwindling spiral of the thetan's existence, you've found out all there is to know about energy. Actually, you've come to the last port of call on the subject of energy. Now you've got to track back. It's like a game. What we're trying to do with processing is to give the preclear back a choice. We're giving him back his power of choice on whether or not he has to experience this. And we're giving him back that by one route only, and that's rehabilitating his power to create and experience a universe.
So all the way up the tone scale you're just curing people of their abilities to have, alternately, and not have, with mock-ups. Your preclear isn't energy. He has a capability of producing energy and a space to put it in. As long as you work with this

material on the mock-up side, he goes right on up tone scale. Why? You're changing his ideas.
Know what you're looking at when you look at somebody who doesn't, the first instant, step out of the back of his head. Don't immediately suppose this person is mad - he's not. He may be in much better shape than most homo sapiens you've run across. But he's not in a collected and orderly condition with regard to his environment, and he's out of orientation on these two points only: Space and Energy. And being out of orientation on them that orientation must be remedied before you find him capable of becoming a Step One and working accordingly. Your job from Two down is to create a Step One and then follow the rules back of running a Step One. Very simple, isn't it.
There are goals and abilities to which a thetan can ascend. There are futures with havingness worth having, things worth doing and identities worth being. There are such things as miracles. Who do you think was doing that? You've got to give this thetan goals and better goals than he could have had as a MEST body, because he won't accept a wicked or bad goal. And there's a level that's completely outside of MEST bodies, working with more important beings, actually, than you'll find in MEST bodies.
The bridge must lead then across energy, and the abyss is the abyss of force. We talked about a bridge, about a chasm and the abyss; the mystics have talked about the abyss. And what is the abyss? What are you trying to bridge? Well, very clearly, you're trying to bridge the necessity of energy. And it's not by denying yourself sensation, or sitting on spikes for 30 years.
You don't necessarily have to partake of action or even engage in action, but you've certainly got to be willing to handle action.

Any route that returns to the preclear that certainty of knowingness is a road to knowledge. If it contains data, it contains it solely to communicate. So that an individual can perceive, in these steps, the eradication of those barriers which intervene between himself and his actual capabilities. and if we have data, it is the data regarding those barriers and we know it to remove it.

DIFFICULTY OF PROCESSES

In every case, if you knew exactly what to knock out to break his chain of agreement on the subject of energy, bang! every case would snap up the line. But, boy, you'd really have to be an expert. Every few Fives, if you just ran out some incidents, you will get a sporadic result, you will get somebody who is suddenly in wonderful condition. You cured him of using energy by shooting some sort of an agreement out from under him. You didn't cure him because you ran out an engram. This might be available in any case, only, by experience, it doesn't seem to be.
Therefore, let's not deal with one of these techniques which require such a level of 'judgment' on the part of the auditor.

In Scientology we aren't fighting that factor. But we're working with a technique which, if it's relatively mechanically applied to a case, will break that case over the barrier of living on energy and objects, into using postulates and living on postulates.
There's several kinds of processes then. One is simply a process that I can use. Then there's a process that two or three guys can use, and with which they'll occasionally get results. Then there's a process two or three guys can use and produce results rather uniformly. Then there's a process that you can use, and other people can use, and you know how to communicate it, and you can talk about it and other people can use it and they can get results, and these results are very uniform and that's a very desirable process. That's a process you want. You don't want these other processes. Remark: This kind of reasoning pervades the history of auditing - the search for processes that would give results in the hands of any auditor standardly trained, regardless of the auditor's case state and his (and the preclears) horsepower as a thetan.
You may have, at this moment, a little more idea of the level of precision demanded. It's sloppy, isn't it? That's the level of precision - sloppy.

PRECLEAR INABILITIES

He doesn't want to take the responsibility for destroying something. Therefore he can't handle the force of destruction concerning it. You just get him to a point where he can at least make it disappear. Remark: On a gradient scale, it's easier to have the preclear just un-created (as-is, which is a later concept) the mock-ups, and not destroy them in the sense of not-is-ness; the creation part, on the other hand, also doesn't ask for the manufacture or birth of the item being mocked up.
If the preclear has got a condition he can't handle because there's too much of it, make more of it.
You're not interested in hallucination. You're interested in mock-ups. Increase doing what he's doing, get more and more of'em. And then you have just a few less. Now you have more and more of'em. Now a few less ... He says, "To hell with it!" It's that fast.
What the preclear is unable to do, make him more able to handle it. Handling it consists of placing it in time and space and making it follow a cycle of action - any one of our many cycles of action. You take any item of any kind and make it follow any cycle of action in such a way, on a gradient scale, that the preclear is able to make it do it.
In theta clearing, you're reversing track. And the best way to reverse track is to get away from automaticity. Just drill him in the steps which comprise Standard Operating Procedure until he becomes less and less automatic in mock-ups and in the making of space. You don't try to weed the automaticity out. You just increase the control of mock-ups in general, until he can do the darnedest things with sensations and colors.
Any time he stagnates and it isn't interesting, he has hit an automaticity which needs resolving. And the way to resolve it is just make him drill much more arduously and precisely with mock-ups. And particularly favor conserving mock-ups, making them

persist, making them more complex and putting more perceptions in them.

RUNNING CREATIVE PROCESSING

Creative Processing works with such fantastic superiority because it's just way up there. And location of things in space doesn't work so well.
A process which orients itself around handling space and possessions (which could be energy, and creation of) will work. And a process which doesn't, will eventually make slaves.
Leaving reality alone is of the essence, and handling actuality only - meaning the preclear's universe.
You do mock-ups as senior to all processes done to date, and then postulate changing as senior to mock-ups. And make sure when you're changing postulates, you're changing postulates.
This is action processing if there ever was one. Keep things moving, if you possibly can.

When doing mock-ups and following this material along, you find that, matching up people's interest in aesthetics, and keeping them marching on up, that your cases will keep advancing.

CHAPTER B3 - STANDARD OPERATING PROCEDURE AND ITS STEPS

THE STEPS OF SOP

We've got to cover, specifically, the exact drills you put a thetan through. We're not dealing, fortunately, with an inexact science which depends upon my opinion or my idea.
You should know SOP Issue 3 by heart. When you process a case, process it by that procedure, and don't get innovative. Because this process saves you time and makes theta clears, and I hope that's what you're trying to do.

Step One has to do with a differentiation between the thetan and the body, and getting the thetan well exteriorized and stable outside.

Step Two is devoted to the handling and uses of energy by a thetan and curing him of doing it. The goal of Step Two is to get the preclear as a thetan to stop using flows - emotion or effort or aesthetic or anything else, stop him using a flow as a modus operandi, and to make him use thought only; it is also to disabuse him of the idea of moving from place A to place B and encourage him to change his location simply by being in place A and then being in place B. The preclear who can do anything with energy at all can be sprung - cleared - out of his head with Step Two. This would include any use of beams as a method operation of clearing. It would use ridge running as an operation to get him out.

Step Three - that is space. Any trouble your preclear is having about space, is remedied by Step Three. The human mind is completely disoriented in terms of space. It will stun you as an auditor to look at the variety of aberration connected with space. Space is too big and space is too small, as investigators in the past have found out - that's about the level of the primer and spelling CAT. After you've done a Spacation, you can ask him to move out of his head with beams, if you want to, or ask him to step out of his head - it doesn't matter what. You just go right on through with the routine then of Step One.

Step Four
Flow Balancing is the technical name for Give and Take, which is the better name because it says what it does and describes the process.
It is necessary because you have to do it in order to give the thetan back his memory.

The thetan without his memory is not in very good condition. And the rehabilitation of memory, then, is quite important.
The basic trouble in any case from Two down is the necessity to obey MEST anchor points and to obey MEST flows. If you were to run "obey flows" as a concept, an individual would practically cave in because it's all over the track. He's supposed to obey perceptic flows, flows of speech, electronic currents.
The goal of Step Four is to resolve problems related to the dispersal and fixation of attention. It resolves it for this reason: It is totally devoted to concentration on points which themselves are anchor points.
When a person gets concentrated too thoroughly on these points, his concept is that he no longer has a great deal of space; and so he must have a great deal of energy hitting him. As soon as a person believes he doesn't have very much space, he begins to believe that he's got too much adverse energy. Why is he stuck on the track? It's because he can't handle the problem of fixing attention.

Step Five
Do Black and White Control Processing. "Put up a spot." The guy's eyes open or shut. Have him see it. Move it. Change it. Use the lowest level that you can get him to do, and know he's doing, and then you get him increasing this and you just go right on increasing it, from there on. That is the lowest gradient scale and that is Step V - that determines Step V.
It's really not a process; it's the lowest gradient scale action of perception of mock-ups. A tiny black spot.

Step Six, says ARC Straightwire.
Until I experiment with other processes, I'm not going to recommend another thing for the Six, really, except ARC Straightwire. And one of the best sources for ARC Straightwire is Self Analysis - just straight off.
Attention should be paid in that to re-establishing his certainties about something.

Step Seven, Present Time Body Orientation.
"Where's your body?"
"Where's the light switch?"
Remark: This is the genus of the Objective Processes, CCHs and the like. They were found to be therapeutic for all preclears, regardless of their position on the Case Step Scale, and what varies is the length of time a preclear has to spend on objective processes, which depends on his position on the Tone Scale.
As far as Step Seven is concerned, the steps are orientation in his immediate present time surrounding. Space has become an object and a word is an object and time is an object when you get these cases.

Standard Operating Procedure is not aligned on the Tone Scale. It's just accidentally that Step Six and Seven line up with the Tone Scale. These people are psychotic. By the way, some psychotics can do the upper ones.

We get Standard Operating Procedure to Theta Clear. Theta Clearing - let's supplement it with a drill, it's the routine I told you about which we will call "Body Lifting".
When he gets up to a point where he actually has some perception, he can see the body - you just go straight in, to lifting exercises. I would go from there to monkeying around with other MEST objects, that were intimately his, and so on. And fool with them, develop some more energy.

Only when you've got him stabilized and outside and able to lift his various arms and limbs and so forth, from the exterior as the One does immediately, you've got an Operating Thetan. And you've got another jump because he can make his own space.

PC CHARACTERISTICS AND SOP STEPS

1. Intro

If you took five people, at least two of them will become theta clears in a very short space of time using Standard Operating Procedure. And the other three would fall on down the steps. Probably you wouldn't get a Case V on that short a series. A V runs about one in fifteen cases. But you might get a Five.
But you won't find anything unusual. Adventure is dead. You just go on and use some more of it - of SOP.

2. Exteriorization

When you categorize your preclears according to the Steps of Standard Operating Procedure, you get the following.
You have Case One, he's pretty well collected in present time, as far as space is concerned. Therefore he moves right out.
For a Case II, III and IV, the operation alone of making him step outside may collect him. If you do a Spacation on the Three case, he'll move right up into a One category and you just go on with Step One.
Case V, no, no. He can't be collected simply by stepping outside. He's elsewhere too solidly. A lot of Fives kind of have an instinctive idea that thetans are something you should be afraid of. They have enough overt acts against thetans, so if they freed the thetan, oh boy, that thetan would chew them up.

Case VI and VII likewise are very dispersed. They are really well-collected at some other place on the track, not here.

3. Space

Space regulates the steps in this Standard Operating Procedure. Going down the line of the case levels - highest is I, the lowest numbered - his space is less and less well-organized, he has less and less free space until he finally runs into negative space. Step 2 - 7 are badly out of orientation and are in one of two conditions: 1) they've so thoroughly fought loss that they are now in a situation where they hold on to anything; 2) we go downscale on the DEI scale just a little bit and find out that the case below the level who resists all loss is the case who has lost so much that it abandons anything. It doesn't matter whether we have an "abandon all" case or a "hold all" case, the process is the same for both.

Regarding having an origin, this is how your case numbers apply:
Case I - has an origin;
Case II - still has an origin;
Case III -has an origin with dispersal;
Case IV - has an origin, considerable dispersal;
Case V - uncollected, body the sole point of origin;
Case VI - not-sure body;
Case VII - no body.
And you've got to get this fellow collected from six up to one.

In a Step I preclear we have a case which is a big point or spot. He can cover an area. He isn't just a single point, he can sort of cover and pervade an area. That has contracted down as we go down to II, and has become a negative position by the time we get to III, IV and V.
At V he just knows he'll be chased out of any place he goes into. His terrific havingness is a substitute for not having any space. Havingness is the bottom of the scale and space is the top of the scale, and when a man's got to have, he's telling you he has no space. His space is condensing, and condensed space and that sort of thing is objects. At Four and at Five, there's a scarcity of space. So, therefore, there's a scarcity of beingness. A person at Four and Five thinks the particles are important, the space isn't important. His whole attention is on particles. A person on Three still thinks space is desirable. At Four he doesn't think space is too desirable, he's wasting it, or he's got it jammed completely or doesn't think about it at all.

4. Energy

From the standpoint of energy, as we go down the line, the person is more and more solid as an object. Energy is more and more thick, more and more condensed.
A One, in homo sapiens, normally has fairly dense energy around him. But he can move through it and it doesn't bother him too much.
A Two has more condensed energy in his immediate vicinity, has less space.
A Three has even denser energy, a Four much denser, and a Five, o brother, you couldn't get this fellow out with a hacksaw, until you do some processing, get him collected, get him some space, and let him handle space and a few things like that.
A Six, "What engram?" They are all stacked in one place.
The characteristic of energy as we go down the line, is a stuck needle.

So Step Four is the "too much energy" problem. And any technique adressed to fixing or unfixing attention belongs, in SOP Issue V Long Form, under Step Four. A Four will lose things fairly easily and get rather frantic about finding them again. A Four Level case is characterized with the fact he's using energy, even in thinking; he thinks with energy, he wants stimulus-response levels, he wants automaticity like mad; but he's still trying to start things. And a Five is using energy even worse, and things are much more solid on him, and he's trying to stop things.

At Step 7, you can no more alter the possession of a man just by snapping your fingers, than you could cut a rock with a feather. He isn't going to part with anything; or, he's got to part with everything.

5. Present Time

He's in present time up to Three, but Step Four, he's not in present time. And that's the dividing point. He is orienting severely by the past. Therefore, if he steps out of his head, he's liable to step right into the Battle of Trafalgar. The reason he can't step out of his head is, he isn't here.
When we passed from Step Two on to Step Three, we've started to move a bit out of present time. But we don't get noticeably out of present time until Step Four - Case Four.
This person was collected at a point and in a point only in Step One. And from that point on he is dispersing.
He's in, you might say, negative space. In other words, he's in space that isn't here, he has anchor points that aren't present, he has all sorts of odds and ends, and we are trying to remedy those, then.

The reason why he has to use beams to get out in Step Two is, of course, the fact that he is unable to change postulates. But he can make a beam.

6. Mock-Ups

He could mock up women, but he can't make them walk in or walk away. Technically, that determines a Step Five.
Starting in this preclear at Four, we've got an additional test. Yes, he can mock up his home, he can really change it a little bit. And we say, "Now, move it!" It doesn't move. We've got a Five. The difference between a Four and a Five is the ability to move something.
Give and Take Processing falls into a null with this person at Step Five and these things do not move after they are mocked up. You've got a stop. Stop is no more space. This person is even further out of space than somebody who can do Gita. "He can't move a mock-up" could be the definition of Five.

With a Step V case, you could just run off Self Analysis using its lines to create illusions, not to recall incidents.
"Can you create a mock-up in which you enjoy something".
So you put something out there and feel enjoyment for it. And from the list of perceptics down at the bottom, one of them says "external motion", so you see this thing moving. And another one says "sight". So you get a good look at it, and so on. A fellow can get some sort of a vague idea they are there. Just go on down the list no matter how vague it is. If he starts boiling off like mad, have him put the mock-up behind him, and in other directions, rather than just in front of the body.
And he'll be out of his body in a month, six weeks, it wouldn't matter how long it would go.

7. Attention

Attention starts to go onto a negative basis by the time you get down to Five and Six and Seven.
Then the attention is just all over the place, and the guy can't fix it on anything, it just wanders around all over the place. If he fixed it on anything it'd bite him.

You ask that fellow to fix his attention on one thing and you've done a quite remarkable thing for him. You can show him that he can fix his attention on something without getting bitten. He gets well.
That's treating a psychosis. Teach somebody that he's safe to fix his attention on something, or to unfix it from something.

8. Value

The Five has this peculiar manifestation almost at every turn: anything he thought valuable or desirable that he acquires he finds to be worthless as soon as he has it himself; he just decides the reverse about it. Or he has tried to keep from having this thing all the time because you knew it was dangerous, and then after you get the thing, why, you know it's very valuable.
Some people do this with disease, by the way. One day they get it and they say, "Well, it's alright because I draw a pension for it," and he has a vested interest in this illness.

Value keeps shifting on him. Well, of course it can shift because something that isn't there can always change.
There is no such thing as value in a MEST object. There is opinion of value of a MEST object.

A Five is going to heavily assign values to objects and to types of energy. He'll get logical about his case; and that's what you've got to cure him of.
The concept that a situation without explanation can exist will snap the logical sequence of a Five. Non-sequitur Creative Processing will do it, just Self-Analysis, on and on. And you'll eventually destroy this even flow of nonsense he's calling logic, which is actually justified thought. There is nothing less logical than a series of postulates. You don't have to make postulates logical. Five has to be cured of having to have everything reasonable.

9. Agreement with the MEST Universe

Your Step Four Case believes he can only be himself, he can't be anybody else, nor pretend he's anybody else. You say, "Now tell me a lie." And the fellow will just sit there and look at you. You say, "Tell me that an airplane just flew in the window." He can't do it. He's lost his ability to lie and that's an awful thing, isn't it?
By the way, this is one of your first tests, on one of these cases. If he can't tell you a lie, that tells you that he is in vast agreement with the MEST universe.
It's got to be true. Well, this is wonderful because there isn't anything true in the MEST universe.

STEP I

The whole thing of Step One is just, "Be a couple of feet back of your head." We're gonna assume the guy did and break down this processing step by step, each time

assuming that the preclear landed there.
The right thing to do would be any of the many things, which would enhance his ability to handle space and energy.
If he can handle space and energy adequately, he'll be able to perceive perfectly.
Change Postulates - give him rising scale postulate changes, and shift his postulates, and change his mind around, after he's outside. Because actually that's the only process there is: convincing him through action that he can make postulates and make things happen by postulates. All you're trying to do with mock-ups is have him make new postulates, and say, "Yeah, I can do that."
He finally finds out how high and tall this gets, and how absolute it is, and he gets very interested, and wow.
Step One also includes Mock-up Processing, and might at this stage include running of cycles and other things.

STEP II

Step Two is called Exteriorization by Orientation, and you can just lump under Step Two anything you know about orientation.
Quite often people get upset. They say, "I must be an insect, or something of the sort." - They go walking around on those beams. They find out they can get around by doing that. This means that your preclear is convinced that all space is MEST universe space and that you need MEST universe type things to move in it. You add to Step Two, "Now drill him until he can move by thought."
If he falls from Step Two - between one session and the next - you pick him up just as a later kind of case.

When or before you get him out or if you can't get him out, you start the education of how to use beams.
First there is familiarization with the use of beams, and then this education goes right on to the minimal use of beams and electricity and energy of any kind, and the maximal use of thought to accomplish transfer of position from place to place in space, and to transfer objects from place to place in space such as a body, and to accomplish everything on the basis of thought alone.

STEP III

At Step Three, you unmock the body and leave the thetan sitting there.

Let's also get mock-ups of himself all over the place at the same time, and let's cure this scarcity of you-ness. Just get lots of mock-ups and get him stuck in every mock-up,

till he all of a sudden gets the idea, which is the true idea, that he has unlimited amplitude, unlimited volume, unlimited beingness.

The first part of Spaçation is bringing a mocked-up point under control.
Part Two of Spaçation is to build some two-dimensional space. Make him lie on his back and put his hands under his head and use his two elbows as anchor points; and make him put his big toes about a foot apart, and use those as two anchor points. Whatever this two-dimensional sheet is doing, exaggerate it and then each time come back and decrease that. And then fix it on his body again, so he orients it. And you keep that up until he can hold that two-dimensional space right there without a qualm. Have him make this piece of two-dimensional space demonstrably solid and then un-solid, convincing himself it's solid and then convincing himself it's not solid. Remark: or convincing other, mocked-up people. Until at last he suddenly recognizes something that is the most vital thing on the whole track: How did things get to be solid? Why do you think this wall up here is solid? Remark: the solidity of MEST is the result of an automaticity of consideration. If he's been convinced and he can convince somebody else that it is solid - this wall's command value over him lessens. This'll upset him, by the way, because he'll feel immediately if he does that he'se liable to start making mistakes and walking through doors with his body without taking ahold of doorknobs. The making of solid, two-dimensional space, and the unmaking of it at will, is of the essence in unconvincing and rehabilitating him on the subject of energy.
Supposing he can't make it solid, get it out horizontally and make it support something. Remark: on a gradient, this could be approximated by mock-ups of sheets, soap bubbles, roofs, iron plates, sheets of ice, etc. Get him to change and shift solidity, pierceability and enterability of that two-dimensional piece of space. If it gets fragile, just keep breaking it up. And all of a sudden it'll get stronger.
The next part is to get two such planes and enclose a space with them. Make a box - a big box. But get this: the box encloses the preclear and the preclear's couch. And the first thing it'll remind him of, of course, is a coffin.
Now he can hold eight points steady. He's got two pieces of two-dimensional space and this makes eight points. It makes a hexahedron.

"Number those corners one, two, ... eight. Go to corner one. Now feel all through the place from corner one. Now go to corner two ..." Just disregard the facsimiles flying off and go on with the space.
"Let's feel all around and make sure nothing is there but your space and the walls." You are about to unmock one body and one couch.

STEP IV

1. General

SOP Issue 5 has as its fourth step the techniques of Relocation of Anchor Points and of Flow Balancing.
If you find in Spacation that a person is able to hold a point quietly before him, this tells you this person has a flow potential which can be maintained because he can hold the terminal still.
Electronics require a viewpoint and a space in which a flow can be postulated, which must of necessity run between two or more terminals. And in order to get a flow running you have to have a stable terminal.

A person has less and less energy to the direct degree that they are unable to locate their facsimiles or hold a terminal still. The pc who can hold that point in space before him easily without a great deal of automaticity setting in is then capable of getting a good, solid energy flow.
Your next boy down the line is having trouble with anchor points, and that's why the next step below "Get a point and hold it still" is Step Four and that addresses itself to anchor points and flow balancing.
He has his anchor points probably staked out in his current lifetime childhood, is trying to operate on these anchor points at some vast distance, and they're no longer serving him as anchor points. So you'd better get rid of the most important anchor points on the case, which would be the anchor points in the proximity of the best beloved childhood home he had. Step Four then really devotes itself toward tearing up those anchor points.
Any technique then which has to do with collecting one's attention into present time, and worse than this, any technique designed to increase the beingness of a person in terms of personal beingness and living here on Earth is a Step Four Technique.

2. Handling Case Step IV

The level of case we are interested in at Step Four is a person who is pretty badly stuck on the Time Track. He's usually found to be stuck in electronic incidents and is very thoroughly mired down in energy and incapable of taking charge of any great amount of energy. He is usually quite badly restimulated and his body is rather out of whack.
Here's the first one we get on the step: He is stuck in his head. He can't get out of his head. When he does, he's all over the shop. He just disperses, doesn't quite know whether he's out or in or where, and he gets back in. This person just doesn't get out and if they get out they're not sure they're out - great insecurity on that subject.

So we ask a Four: Can he get a mock-up of the old homestead? If he can, you can carry him through with Step Four, Short Form and get along all right.
Cases at this level become relatively difficult and therefore, Step Four, Long Form, will probably be performed by you many times. It means lots of hours of auditing.
One of these days, why, I'll probably hit a better button or a new button that'll snap out a Four or a Five.

3. Mocking up the Childhood Home

The motto of Four is, "Give him more space." And that is done by taking his attention off old anchor points. He's still holding onto them, evaluating his present environment with the house in which he was raised. That is the most easily accessible and generally obtainable datum from this preclear: that he can get this house. He was safe and secure in that area and he hasn't felt safe or secure since. So he's holding onto that area. There goes a lot of his attention.
In Step Four the command is "Make a mock-up of your childhood home." Not a facsimile of it. A mock-up. And then get him to handle it just in the way you handle mock-ups. After you've done this, you can flip back into Spacation.
Four is probably still running on the anchor points of the old house. Where his anchor points are, that is the environment in which you will find him. There'll be some object in that mock-up with which he can do nothing. Don't point it out to him, just make sure he does something with it, 'cause that's his anchor point.
All of those things assume enormous importance to him. And you're just plowing this guy up, because it's certain that Step Four is not in present time even though he's very sane, very efficient and a good guy.
At Step IV, you shake him loose from anchor points as particles more important than space.

4. GiTa

Give and Take is based on one thing - thirst for energy. Gita is filling the vacuum. Actually there's Give, Null and Take - the three motions possible.
Step Four, Gita, works to disabuse him of any necessity to have an energy particle of any kind whatsoever. Cure them of any idea of scarcity. Because it's a concept and an idea and it's an aberrated one.
The process consists of causing him to take in, in the order given below, large numbers of things. And by bringing them into his body, condensing them and then sending them out.

1. Opposite sex (bodies)

2. Friends (bodies)
3. Bodies which might have been his own.
4. Parents and relations
5. Graves
6. Buildings and homes
7. Food
8. Rainment (clothing, apparel, attire)
9. Money - bills and coinage
10. Jewels, medals
11. Weapons and energy beams
12. Communications - letters, voice, anything
13. Emotions
14. Sensations

Change and drill all mock-ups. Use them in a 360 degree sphere. Continue the process, adding the items which the pc thinks undesirable. These would include enemies, harmful things, ugly and disgusting things as demonstrated by the assessment.
Must be continued until the pc is simply "cured" of wanting, having, or not having - until he is splendidly lighthearted about the control and its possession.
There are four pressures on every flow:
- the outflow,
- the restraint of the outflow,
- arresting the outflow from the opposite end
- inhibiting the arrestment of the outflow.
Remark: For an inflow, there would be similar pressures:
- the inflow
- the rejection of the inflow
- the inhibition of the flow at the other end
- the overriding of the inhibition.

You can just govern these flows like you would handle puppets. And that accounts for and eradicates flows as an obsession, a compulsion, an inhibition or a desire on the part of a pc.
Just do it well enough so that each time he knows he's got them coming in himself, and knows he's got them going out himself. Your bottom scale processing would be in terms of solid objects; from that up to loose fluids, liquids, unsolid objects.
In Gita, get particles in solid form and handle them and then graduate from that to particles in looser form. Eventually you would wind up with this person handling gases.
Remark: fluids are more difficult due to the undefined form. This would include smoke, dust clouds, school of fish, etc.

Therefore, Gita adresses:
1. solid objects;
2. fluids;
3. energy.
Process out desire, enforcement, inhibition of particles and energy flows.

5. Others

Handling energy, I don't care whether that's in terms of explosions or otherwise. You just cure them of energy. Step Four on a Long Form also includes Cycles of Action.

Mock up two bodies out there and have one give the other something, and have that one give it back.

You answer up to his feeling of scarcity about bodies by having him mock up and handle the various bodies of people that he's been upset about in his past, and particularly his own body. Mocking it up and cutting it to pieces.

Get some preclear at Four just to hold his eyes out in front of him. Make his eyes go way out in front of him - eight yards or so. Just mock his eyes up out there.
Remark: perceiving, I suppose. A similar effect could possibly be achieved by mocking up optical devices like binoculars, periscopes or mirrors to look at or through, or cameras.
He gets somatics because you're telling him to change his space.

STEP V

Step Five, that's just Black and White Control Processing. We're actually back to something slightly resembling Three. What characterizes this guy is he can't get a mock-up, because he can't get the old homestead - simple.
If he can't get mock-ups well enough to mock up the place he was raised, he can't get mock-ups - not worth a nickle.

The next thing you say to him is, "Take a black spot and put it on the wall." He says, "I can't do it with my eyes shut, but I can do it with my eyes open." Okay. You've got a Five. You work him from there. Move the spot two inches to the right, and you move it two inches to the left.
You work with him, no matter how laboriously, with his eyes open or his eyes shut, until he can put a black spot up there, and turn it white, and shift it, and turn it black, and

shift it, and know he's shifting it and know that it was he who moved it, and that it was his black spot.
Don't start leading into this technique as an invitation to do a mock-up. Do it for itself. Do you know that most people you've got doing mock-ups can't do it? Throw a real black spot on the wall that is actually sitting there on the wall that they can see on the wall, and then turn it off, turn it on, move it here, move it there, and get instantaneous action on that black spot. It's quite a technique all by itself.

Don't mix that up with Black and White Processing - that is Technique 8-80, and that sort of went by when you weren't looking. I got a letter from an auditor this morning. He's been using Technique 8-80 with tremendous success. But this (Black and White Control Processing) is not the same process. We're not interested too much in a chronic somatic as such to be handled by Black and White. Mock-ups handle them faster. Or handling and exaggerating the actual disability.

In Black and White Control Processing, have the preclear mock up a black point in front of him with his eyes open or closed. He finally gets to a point where he can see this black point, no matter how small or how big, he can SEE something in front of him. They look awfully thin when you first start, but you actually see them. When it's there do you know that it's there? Do you feel that it's gone when it's gone? That's the criterion of it, rather than the thinness of the perceptions.
There's all kind of variation of this drill. You're practicing control on a mock-up. You will be amazed how interested a person at level V will get if he'll suddenly discover that something simple happens just because he says it'll happen. You get him up to a point of where he says, "There, a black spot will now appear on the wall," and so help me, it does, although visible only to him.
He wants to be able to:
- turn a black spot on and turn it off;
- turn a white spot on and turn it off;
- enlarge and decrease a black spot;
- enlarge and decrease a white spot.

He can get these things very conceptually at first and very thinly, but if you keep drilling him, you'll get this tremendous point of relief on his part. Something happens just because he said it was going to happen.

A black spot may have something in it, and it may not. If you could handle a black spot completely, and make the thing expand, three-dimensionally, into a sphere, and spread over the whole body, and then contract to a small black billiard ball on the top of your head, and the go out in front and then stay consistently out in front, and then gradually and quietly and without any effort whatsoever expand as a whole sphere, and cover you whole body again, and then go up to the top, and out the back - you're all right!

Nothing to that.

One of the first things you want to do is teach the Five there is a stability, and that something will work the way he says it will work. And this will be a great deal of relief to him. He's pretty well stopped believing that, he's very accustomed to saying, "It'll go up," and it goes down. He'll say, "Well, I suppose just because I want the thing is the best reason why I can't have it." or "Just because I don't want it I'll probably get it." And that's true, thinking with energy, he's experienced this countless times - the reversal takes place. He'll say, "I want to be good," and the first thing you know, he'll find himself doing something that is bad.
The basic attitude of a Five could be characterized as follows: He wants to be valuable and he wants people to think he is valuable. How valuable can anything get? Solid. He'll live in terms of energy, input of energy. He doesn't believe that he puts out much energy. He is convinced any energy he uses has to be put in first, and then he puts it out. He's convinced of the necessity and the value of energy. Oh, is he convinced of value. A Five will very often be a complete expert on the subject of value.

STEP VI

By the time you get down to Step VI, you get ARC Straightwire as a process which will establish accessibility. A better process is ARC Straightwire in terms of mock-ups. Let's put up a little man out there, and let's see if we can hear him talk. Throw it in under Creative Processing.
The location of something in space, good old Straightwire and that sort of thing, is still highly beneficial on a psychotic and so forth. You demonstrate to him that he can locate something in terms of incident, and he, in turn, considers this as locating something in space. And so he's reassured, "It isn't all lost," he says to himself. And so he feels better and his psychosis will crack.

This doesn't modify processing. You can go ahead and use all the processes we have had to date.
That person can go on and locate things and all of a sudden he finds out that he can locate things in time and space and so he feels rather happy about it and he'll go on up tone. But if he creates and destroys things in time and space, he comes way up tone fast, and on the other one he comes up tone slowly.

I gave a preclear a process: "I want you to go out and tell somebody a lie so they will find out that you were lying. And then do that several times and tell it in such a way that they can discover you're lying."
He went out and he did it and it cracked his case.

CHAPTER B4 - CREATIVE PROCESSING: MOCK-UPS

MOCK-UP PROCESSING

When you're running mock-up processing you're postulating your preclear at cause continually, and never as an effect. Don't ever ask your preclear to evaluate what his mock-up means in terms of reality. If you do that, you have missed the whole point of 8008. Psychoanalysis made the guy agree with the real universe and it spun him in. They showed him that every dream he had, every dream he ever could have was really caused by the physical universe. And that he wasn't free to have an illusion of his own, but that every illusion was motivated by the real universe. And that's a control operation that kills them. It slaughters them in their tracks. So, don't let me catch you pulling the same operation. The course runs the opposite direction entirely. Get them to disagree with the MEST universe. And not even by fighting it, just, "to hell with it!" And you'll find their differentiation above the association level - they differ-entiate more and more, until there isn't any relationship between what they're mocking up and the MEST universe.

A SPACE TO CREATE MOCK-UPS IN

When in Creative Processing an individual's mock-ups fade out and get thin and wobble around, he thinks he's viewing them in somebody else's space. Get him to postulate first a viewpoint of dimension. Get him to postulate and look and make the area in which he's going to place the mock-up.
The way you make this area, is simply to give it dimension from the viewpoint of the individual. "It's tall that-a-way, it's long that-a-way to a certain distance, and it's wide this-a-way and that-a-way, and it just goes out there." It's a very finite dimension. "I've extended a shell out there and got this shell all around this particular area and, all right, now we've got a space here. Now we're going to put a particle in this and we're going to make the particle go into motion and we are going to have a mock-up."
This isn't a ritual line, this is really the only way you can do it. He's been doing that other automatic, so you just say, "The dickens with this automatic, let's get out of the automaticity bracket." It's getting postulated space, and you'll find something very peculiar - that the things are more durable.

LOCATING THE MOCK-UP

A standard sequence to be followed in auditing with placing a mock-up might run something like this,
"In front of you, behind you, to your right side, to your left side, above your head, below

your feet." (These six directions at two feet distance, then at 20 feet distance, 100 feet distance, two light-years). But remember that when you get him grooved into a routine, he'll be able to do just these things and no others.
It is more important to change the position of a mock-up in space than it is to change its color or anything else.

BLACKED-OUT MOCK-UPS

It's a trick for some preclears just to get a mock-up sitting right here in this room. If you ask your preclear once in a while, "Is it here in this room?" He'll say, "I never thought of that. No". "Well, where is it?" "It's in black space." "Well, where is black space?" "I don't know, but I always get my mock-ups in black space."
You say, "All right, put a mock-up right here in this room."
New thing to him. He says, "My goodness, every time I do that I shoot out there about 500 miles or something."
What's happening? He's in a terrific dispersal and you're trying to tie him down to present time and he isn't even vaguely in present time.
Is it beneficial for this preclear to go on getting mock-ups in black space? Yes, if that's the best he can do, it is indeed beneficial for this person to get a mock-up even if he's totally blacked-out as far as seeing it is concerned.
Don't beat him to death if he can't put'em in the room. You see, all you're doing is giving him the maximum number of wins that you can give, and the minimum number of loses. If he starts getting loses in the way you want him to do a mock-up, his tone will deteriorate.
You're coming up on a mock-up to Cause.

THE FORM OF THE MOCK-UP

Mock-ups are done by gradient scale and you get the least he can get. Don't concentrate on visio any more than you would on any other part of the band - get emotions, get sound, and so on.
Use, at the beginning, simple geometric forms in preference to complex forms; use black and white to improve color. If your preclear is having trouble, look over the problem from the standpoint of space, because you've got to have space before you can have mock-ups. He might not have any space.
When you're handling simple geometric figures, you would be handling dots, discs, circles, triangles, squares, cubes, cylinders, pyramids - rather simple. Now we get them in all colors and get them in all positions.

A GRADIENT SCALE ON CREATING MOCK-UPS

Don't get a gradient scale running in this fashion: Making it more and more complicated but doing the same action.
We see hesitation on throwing a body out the window. "All right, let's throw a shoe out. Throw another shoe out. Throw the coat out, a lock of hair." Anything like that, and we'll throw him out.
Quite often, an auditor gets these things snarled up and he just starts making it more complicated: "Have her put your body in a wheelbarrow and then wheel it over to the window and throw it out", or something on that order. These things are non sequitur, the preclear is finding it impossible to let somebody throw that body out the window, it's on the subject of value of a body.
So don't make the error of making something more complicated, or less complicated just on the basis of fixtures or scenery or something of the sort. He's afraid of elephants. So you just give him a lot of elephants, that's all.

OTHER CHARACTERISTICS OF THE MOCK-UP

One of the main things people have trouble with in mock-ups is getting people to leave from in front of them. And very often you will get a case that if you can just get one person to walk away in a mock-up from in front of them, the case will jump points on the tone scale. Very often, one of the most valuable things that you can do is to get somebody to walk away. And another case, rarer, will be in beautiful shape just because they got somebody to walk in toward them. You accomplish just that one action and you'll very often get a most singular and startling result.

MOCKING UP FLUIDS

He's just doing fine on objects, objects, objects, and then one day you say, "All right, now let's mock up some air".
"Oh no," he says, "... phooey, I .."
Listen, 20.0 is action and 20.0 is energy. And gases and less solid things are around 20.0. Somebody well down the scale may get motion with a solid object and not get a single motion in the fluid.
So what do you process as he comes up the line? You try to get motions in fluids. And let's consider electricity more or less a fluid for our purposes.
A fluid is a loose bunch of particles, that's all. An object is a tight bunch of particles. It's how far apart the particles are. So it's the amount of space per particle. That tells you then that space comes above energy as a process. It's more important for the preclear

to get himself a bunch of space, really, than it is to put something in it.
Remark: before mocking up clear, transparent air it would be a gradient to ask the preclear to mock up translucid objects, liquids, colored smoke, etc.

UNDOING IDENTIFICATION

Create mock-ups on identification of various actions which they would tend to take in their life - what is the difference between driving here and driving someplace else? Or driving a car and driving a wagon? You'll be surprised how some guys are fouled up like a fire drill. You'll get some of the most amazing identifications out of your preclear, and all you have to do is give him one mock-up of one, and one mock-up of another one and let him look at the two mock-ups.
If he can't get up the scale to where he can do that kind of a mock-up, let's get the first basic elementary differentiation, and that is the difference between black and white. Get the difference between grey and very grey. Etc.
AUTOMATICITY OF MOCK-UPS

Things which introduced themselves automatically may be difficult to handle when the mock-up is vanished. The automatic aspects of the incident don't go away quite as fast. It didn't ask to come and it doesn't go when asked. You tell him to get rid of this and it's done several extra things and added a couple of new ingredients and the whole thing goes except the ingredients that weren't called for.

Well, he is the fellow that can make the automaticity increase and decrease in those images. If he can't, you better start in with or fall back to the simplest geometric forms. Geometric form one is a point, form two is a small circle or a disk, three is a square, four is a triangle, any one of these little figures.
Have the fellow take that and put it up someplace, until he can hold it still, and then move it at will. All of a sudden he'll say, "What do you know, I can control these gimmicks which I create!" And he'll take a considerable jump up the tone scale at that moment.

OTHER MANIFESTATIONS

When you start to do mock-up processing, don't think you're avoiding handling - you're not.
You're not doing mock-up processing in order to make these manifestations occur. You're doing mock-up processing to make all such manifestations stop occurring for ever more until the end of time, such as ridges blowing, flows running, facsimiles jumping up and getting out of line, locks being picked up, people getting upset because

this and that happens to them. You're just ending this sort of thing.

No catalog goes along with it, since this was not a cataloguing job at any time, it was an action research. But there are frames of thinking which include all these phenomena. When we take a rundown on this, you're getting a framework of existence of phenomena. Something is going to fall into one of these baskets.
It'll fall into the baskets of pictures in black and white or in color, which are still or in motion. And they'll contain all perceptics. And that catalog or that frame expands out to embrace energy as a whole.

HOW MANY MOCK-UPS

The preclear does what he does as long as he's doing it. Don't try to rush him. And don't try to slow him down. Let him hit his own speed. Only you make sure you find out what he's doing. Don't just sit there and optimistically suppose he's doing everything he says he's doing.
The best thing to do is run mock-ups with E-meter cans in the guy's hands, and you just watch that thing. Because if he's doing it wrong, that needle will keep knocking around.

The physical universe is uncontrolled. It's not his. His sense of ownership is bad. But this mock-up has got to be better than anything the real universe can possibly produce. In the end, that's the test of a mock-up. Is that senior to anything there is in this universe? Is it better?

When do you stop doing mock-ups on him? It would just be till he could make a new postulate, by stating a postulate.

MOCKING UP ENERGY

Every time you're running these cant's, slip in some energy, some raw energy. In any mock-ups that you can possibly slide it in, slide in electricity, ribbons of energy, sparks and beams. You're working hands, put sparks on the fingers. That, to a thetan, is force, flow, electronics, and so on. If you run into heavy flows, you can also run fire hoses.

"Take a searchlight and turn it on yourself." Nice mock-up, that sort of translates electrical flows, and he says, "Ohhh, I'm nervous about that, It'd hurt my eyes."
"Well, take this flashlight." "Oh, I can't seem to do it."
"Well, take this little lady's handbag penlight and flash it on yourself from 200 yards away." And he can do that. See how big he thinks he is? He thinks that these photons

contain so much mass that they would destroy him if you turned a searchlight on him - that the photons could destroy an illusion or something.

To handle flows, have him stop Niagara Falls. And then, have Niagara Falls run backwards. He probably can't do that, but he can get one drop of water falling from the bottom of the dry falls back up over the lip. Move on up from there on a gradient scale until he's got Niagara Falls roaring madly upside down. Make the water run up the fall and over the lip and upstream. When you've got him doing that, you have him in a state where he's not very worried about flows. He can have all sorts of flows, and that cures up flows.

Get him to mock up beams before you make him use beams.

MOCKING UP FORCE

Demonstrate force. Mock the individual up using unlimited quantities of force. Let's cure a person in Step Three of being wary of using force before witnesses - mock-ups which give demonstration of temper, unlimited quantities of force, destruction and so forth, before witnesses. Just a series of mock-ups which show him busting up everything and breaking everything through and everybody saying, "Tsk, tsk, tsk!" The second he does that, he will be cured of thirst for identity, which cure lets him out of his body like that! Because all his body is is a very expensive method of having and carrying around an identification card.

Unlimited force is liable to come out of black space. So you do a series of mock-ups under Three, of locating the most horrible things in the black space - not seeing them, creating them in black space, until the fellow is completely accustomed to finding anything in that blackness.
White dazzling space is just as important to locate things in because it's an electronic area. So locate things in flaming energy. Locating things in energy is higher than Step Four, Gita, which is getting energy and giving out energy. In Three, get him over being afraid of black or white space.

MOCKING UP EMOTIONS

Differentiate amongst flows and demonstrate to him clearly and conclusively that the flow is unnecessary for the receipt of sensation. You do that with drills, not by educating him.
You do these drills by mocking up and running emotions from the bottom to the top of the scale, up toward start. Run it from apathy, grief, fear, anger, resentment. Drill him to

a point where the sensation he gets is much superior to any he gets or thinks he gets from the MEST universe. Let's get it to that point, because he's putting the intensity on it all the time.

You want to get grief off this fellow, loss. What does he own? What could he lose, what could he safely lose? What could he not get along without?
First thing you know, his sphere of ownership starts going up on objects. What he could do and what can't he do - and his sphere of action starts going up. What can he be, what can't he be - and his sphere of space starts going up.
Okay, you have to get him up so far until he can cry over something because most guys are in apathy on this.

A way of swiftly changing the emotional tone and therefore the position of the preclear on the tone scale is to shift his position on the sensation scale, in the sense of having him put emotions into objects and feeling them back.

FACSIMILES

The following would be the positive and negative approach to engram processing - there are four flows:
Trying to have the engram.
Trying not to have the engram.
Restraining oneself from not having the engram.
Restraining oneself from having the engram.

However, it's rather senseless. Just because that thing is sitting on a ridge with a time tab on it is no reason you have to find it and grind it to pieces. Because it's not sitting on any lineal time track in space. It's just sitting on a geographically located ridge with regard to your preclear, and it goes into action out there when it's hit.
You just teach him that he could make postulates at will and it doesn't matter how many postulates are in that thing. It won't have any effect on him, because he can handle postulates. He can take responsibility for making up his mind. Remark: Ron found out later that it wasn't so easy to unmake postulates embedded in engrams, that a person rather had to reach clear before attaining the realm of theta-level postulates.

In Creative Processing you don't want any truck or deal with a real, real convincing facsimile or any part thereof.

MOCK-UPS AND THE TONE SCALE

It says on Science of Survival, for instance, "Sex as punishment" was a level of the chart. And that causes a lot of howling. And the way you'd go on and correct this situation is a very simple thing. You'd take the SOS chart, peg your preclear on it, and then go right straight across the chart, and hit above and below on each one of these subjects with mock-ups on various dynamics. It's quite a therapy.
By doing this, you won't fall into the rut of simply putting yourself on the chart all the time and giving the preclear mock-ups which would benefit you or that you like. Because as you come up tone scale, you will find yourself going higher and higher up the level and your interest more and more something else. And one day you will be dishing out - to be very technical - mock-ups which won't fit the case at all.
Your preclear's down in the tar pit, practically fossilized, and his state of case demands mock-ups above and below his level of the chart and at that level, predominantly.

We have now a very large number of ways to move somebody up the tone scale. With Creative Processing you can address directly each one of these ways, and they keep just coming right on up the tone scale.

SPACE, ANCHOR POINTS AND MOTION

1. Rehabilitating Space

You are rehabilitating space for the preclear. The process called Spacation will spring somebody with great ease. After he's unmocked the body a few times and he has had facility in creation of space and so on, moving in and out of the head or being where he wants to be in the MEST universe becomes very easy to him.

Let's try to rehabilitate a little space when he is outside.
"What are you afraid might be there?"
He doesn't want to find in that space those things which he's afraid of. They are those things he got a drop on when you did the assessment.

To test how much space a preclear has, have him put out a mocked up toothpick in front, and have him move it an inch away, then about four inches closer to him, then ten inches away from him, back and forth, covering larger distances. Then use other mocked-up objects or larger and larger size.
For the current lifetime, play it straight in front of the preclear; and around to the sides to get orientation points of earlier lives.
You'll find your preclear that's worst off can't hold a toothpick out in front of him. It

comes in and smacks him one. Why? Too many MEST objects have too convincingly tried to occupy the same space as he was occupying - for example, at 40 miles an hour he has hit a tree.

Any time when your case is slowing down, it's because you're not resolving the problem of space and you're not getting particles further apart for this guy.
Assist him to do what he's trying to do so he won't give a damn after a while whether he's doing it or not, and he'll get well.

2. Orientation

The most fundamental process that you could run on a preclear is orientation in space. Your process on this is to mock up spaces. And fill them full and empty them. Or,
"How would you like to orient yourself?"
"What would you like to have out there to get you to really know you were there?"

Have the thetan still inside find his feet in the opposite direction where the MEST body is located by the MEST universe. Work your preclear like that, for a short while or maybe a little longer. That's one of the techniques that you would use in Orientation and Spaçation.

3. Anchor Points

With theta clearing, a thetan can once again start to throw his anchor points out, at will. And if he can step out of the field of worrying over energy and worrying over space and get up to a point where he can rehabilitate his postulates, he can do anything he wants to with his anchor points. He can probably go out in space again and build a few more suns just for the dickens of it. Find out whether or not this is true. Prove it up.

4. The Body

"Is there anything you'd like to do to fix this body up?" That's just so they'll get an anchor point fixed up.

If he has the enormous stress on the body as his sole and only anchor point, your chances of getting him out aren't good. Until you've collected him. If he's got an absolute certainty that he needs that body in order to find himself, you just handle that body, and manhandle it, and mishandle it:
- put the wrong scenes in front of it,

- and the right scenes in front of it,
- and put it upside down
- and right-side-to,
- and put the limbs in the wrong places,
- and reverse everything
- and make the body do things it couldn't possibly do;

all of a sudden the guy gets, "Where the hell am I?" Let him get that shock a few times. Till he can stand it. And he'll move out.
He'll say, "What am I doing in this thing? I don't need this thing! I needed it for orientation. Well, I can still keep an eye on it, and be elsewhere."
Remark: A process of bending the body out of shape is likely to turn on facsimiles and somatics, and would probably run into several cant's, connected to the non-nullness (a later concept) on the meter of the body and its various parts.

5. Motion

The following drill is a very simple drill. You do this whether he's inside or outside, by the way. You have him Be Here, and Be There, and Be Somewhere Else, and Be On One Side Of The Door and Be On The Other Side Of The Door.
And you want him to know that he didn't move through the door and still be very comfortable in his mind about it.

You can always mock up the illusion of moving. He'll be in new positions at millimeter gradients. All right. He's here. Now he's a millimeter closer to the door. And another millimeter closer to the door. And that way we get the illusion of him passing through the door.
And what do you know? That complicated method is what he has tagged as reality. That is agreement. We agree that one can move but one can't appear.

Step Two, is to disabuse him of the existence of energy. Not by argument, not by sales talk, but just by drill. And this is simply done by making him move at the widest possible gradients.
Remark: this process is very close to what became later known as the Grand Tour, but seems to have a different rationale.

CHAPTER B5 - THE EXTERIOR PC

EXTERIORIZATION PROCESSES

The following process can be used on a Step II preclear:
"Get the concept that the body keeps sitting in the chair and the beingness of the body moves back of it."
Proceed to move that beingness or personality in, out and around the body. If the person's getting good mock-ups, he'll start to get better mock-ups on this than he's gotten for some time. Have him be a bright thing or something and keep his beingness - the feeling of personality - connected to the bright thing, not from the bodies, but from the bright thing. What you've done there is transfer the personality over from the body to which it is not native, to the beingness to which it is native, and that's the stunt.

Exteriorization by orientation: ask the preclear, still inside, to locate the inside of his forehead. And ask him to put a pressor beam against it and push himself out through the back of his head. Supplement this by asking him to reach out through the back of his head and grab the wall with a pulling (tractor) beam, and pull himself out. Ask him to steady himself outside and then, by means of beams, to raise and lower himself while outside, and to move to various parts of the room while still outside.

For a Step I, it's better to say, "BE two feet back of your head" than "MOVE two feet back of your head." To a Step II, you say, "MOVE out", because he pushes himself around, he uses effort. And then you work on him so he can think himself to places. Get him out of his use of beams to propel himself around, as fast as you can. That's done by rehabilitating his use of beams. Make him so good at using beams that he doesn't need beams - not just discouraging him from using beams.

If you run into a preclear that you can't spring immediately, your drills then could consist of solving a snap-in by just mocking up heads with sticks and strings and having him put on heads, and move away heads, and throwing heads away and mocking up heads out there and letting them snap in at him ... on any gradient scale until he could handle heads all over the place.

Negative exteriorization is still a process. (developed by Evans Farber). It's the only one given in the book Scientology 8-80. It simply says,
"Try not to be a foot behind your head". And the guy would bang into it. Well, that's the opposite vector, MEST universe. But a preclear occasionally gets mad, and quite in addition to it, I haven't found auditors being able to make it work. I can make it work.

Evidently Farber can make it work. But practically every auditor I've trained sooner or later came around to me and said, "Ron, you know, I can't get anybody to work on that negative exteriorization."

AUDITING THE EXTERIOR PC

If he gets out of his body in this Step One, you can work to get him out of his body more thoroughly. That's quite a technique. You might not go in for the remaining steps at all; there are a lot of things you can do.

There's two tests, one obscure. You can't be sure that he is making a change of postulate by simply making a new postulate. You don't know to the last ditch whether this is true or not. But you do know this: when you haul off to kick him in the shins or you make him bang his knuckles together, does he dive back in? Well, if he dives back in, he's going to take quite a little processing.
He's in good shape, but he'll go through fluctuations. This is what you see as a fluctuating Theta Clear. He's not a Theta Clear, he's an exteriorized thetan. He's going in and out of the body. You can't be sure he'll remain as a stable Theta Clear at all, if he has a tendency to jump back in the body any time the body is menaced, or if he retains feeling in the body while he's out of the body.

Teach the pc how to disconnect. When you get your preclear out there and have him throw a tractor beam on something, you say, "Now turn it off." Yeah, he can turn it off - slowly.
Work for speed on lifting and disconnecting. When a body gets hurt on which he's got a tractor beam - can he get that tractor beam off? He sees the body is going to get hurt, he tries to disconnect and it's going to take him a few seconds, that's too long. That's why he's here in a body.

Get that drill. Turn those tractor beams on. Just put them on something (mock-up, real object, alternately) and hold it still. You don't have to move it. Just put a couple of tractor beams on something and turn them off.

DIFFICULTIES WITH EXTERIORIZATION

A fellow who is trying to desert his body, have him take possession of his body.

Preclears who are very hard to move out of their heads are people who were moved about, pushed about, their possessions taken away from him, their possessions broken

up and particularly their anchor points.

Check up and find out how far the lamppost is from your preclear. How far it is with his eyes open, how far it is with his eyes shut. You'll find two different distances. It might happen like this: The second he shuts his eyes, why, the room is the size of an inch cube. He's way out someplace looking at it.

An awful lot of your preclears, you spring them out, they will tell you they're an energy unit, they're one inch tall, or they're this way or that. You don't invalidate them, just go through Step Two. They're not composed of energy and they're not located in space.

If he can't perceive, rehabilitate energy by addressing fear of what he might find in space in terms of objects. Objects are much less dangerous than actual liquid molten energy. An object is fairly safe.

CONTINUING FROM STEP I

The highest operating level that you'll be able to attain with a preclear is a complete stability on making postulates. He makes a postulate and the postulate sticks.
If you want to operate any further like that, start him making postulates which increase his ability to accomplish. Put him over the hurdles about moving MEST and so on. So your next step could be a lot of mock-ups to improve that ability, and would then immediately go in to moving the body around from the outside. You can give him quite a lot of it.
Remark: It would also be a point to go for other "psychic" abilities like telepathy, clairvoyance, etc.

If you have a preclear who's out of his body and who couldn't even move a cigarette paper, run:
"Get how terrible it would be to move the cigarette paper". And then have the cigarette paper moving him all over the place, and chasing him ...
Degradation is an inability to handle force. Lack of pride because one's force is gone.

LIFTING

So your next level - you have him pick up one finger, then two fingers, then three fingers, using beams. They can do that very early in the case, lots of times.
Have them pick up a finger and move a finger sideways. And then pick up the whole hand. And then pick up the hand up to the elbow. And then pick up the hand and yank it straight up into the air and throw it backwards. The guy is outside, of course. He has

to be outside to do this. The guy is free to move objects which he customarily moves. He's very convinced these objects are movable.
When he gets so that his hand can be picked up, and his arm, and his legs - why, have him pick up his body rather forcefully - one direction or another - and handle his body from outside. Boy, that is worth a lot of processing. a guy gets bigger and stronger and tougher. Use a gradient scale - you mustn't leave the preclear in a failure.
You supplement that exercise with mock-ups. "Lift the body, lift the body". Then "Mock up a body and lift it." and back.

HOW TO RUN LIFTING

You have a thetan present in the body and he is all that the preclear will ever be and yet he has totally negated against any form as such. What we are doing here is bringing that beingness, the only being that preclear will ever be, into beingness, and it comes up above the level of 0.0. Well, the fastest way to get it up above the level of 0.0 that I know is to return to the thetan some of his own functions in handling the body. He gets a tremendous difference, the feeling of this.

There's a most interesting drill to demonstrate to the thetan that he is actually handling the body with his own energy, when he makes it impulse and do anything.
One of the strangest things that you can do with a preclear, let's say he's sitting in a chair and has his hands on the arms of the chair, he's outside of the body and you tell him to go around and pick up one of the fingers of the body. Or to make it even easier, put his hand on a table. By the way, if you omit this step, your chances of getting him to bust pop bottles and so forth are quite faint because he thinks that something ought to go bust the pop bottle for him, somebody else ought to do it, that's automaticity, you see.
So after you've drilled him in numerous ways, mock-ups and that sort of thing, don't omit this step. Have him handle the body while being exterior to the body and without using his communication lines to the body or its automatic responses. Have him go around and pick up one of the body's fingers. He'll puff and strain at this and unstabilize himself and he'll be getting very upset. And all of a sudden you'll see the finger that he's working on suddenly move over.
Make him pick up that finger, make him pick up another finger, make him cross a couple of fingers, make him take one of the fingers and make it go spat, spat, down on the table. Finally get him to a point where he's picking up this hand and dropping it again so it goes thoomp!
You see, if he tells the finger to move, sure enough, he's using his old ridges which are already rigged up in the body energy to make the finger move. That's no trick.

Train him to do something thetans have never been trained to do, to make that hand write with beams. And the day you do that, that day he ceases to have a complete dependence on the body for communication.
Remark: other drills could be devised to achieve communication, using electronic devices like condenser-based keyboards or touch-sensitive screens, using or not fingers and other body-parts to activate the device.

It's an interesting thing that he can handle flesh of his own body much before he can handle any other kind of matter. That's because he's used to it, he sees it move and because he owns it and it's not liable to kick back at him and a lot of other things.

But you move on from there to putting up a dummy hand. Just put up something, a board with a pencil in the end of it to furnish pressure and so on, a board with a pencil shoved through it, and he could go ahead and handle that. He can really make that board move around and make crude letters, A, B, C. "What do you know," he'll say, "I can write."
Understand, he's got to be trained to do this almost perfectly with his own hand before he'll feel any confidence in the second step of moving a board and a pencil. He'll finally get so he can handle that because it's a mock-up of his arm. Now you just say to him, "All right, now take the pencil, and write directly with the pencil." Boy, will he fumble, and the pencil will fall down and he'll be erecting tripods and derricks and everything else all over again, all complicated ways. But all of a sudden he can write with a pencil. He can move a pencil around and make it write.
It's only a step from that to take a torch and write something in fire on a wall.

PICTURES SHOWING UP

When you start the lifting exercises, for example, the fellow says, "There's a log lying right here across my legs and that's why I can't lift one of my legs."
This has happened time after time. It falls into the band of facsimiles and would probably fall into the category of a past-life facsimile.
Last night, Nibs and I, were trying one exercise, and these facsimiles just kept flying off. Of course, he couldn't lift his leg because of all these facsimiles. Remark: Nibs is LRH's later estranged son, L. Ron Hubbard Jr.
Now, the way he handles facsimiles, of course, he says, "Look, another picture!" and pitches it out the nearest window, or makes it disappear down the time track or something.
But preclears that you're working initially don't have this skill. A person who cannot run a facsimile is simply unable to get the facsimile into the position where it can be run. That is, he could not move a picture before him, behind him, above him, below him and into last week. Just get the person so that he can handle a facsimile, or handle mock-

ups and pictures in this fashion - make them appear and disappear and increase and decrease and turn upside-down and the content changed. And the next thing you know, you've got yourself a nice smooth facsimile there that can be picked up and thrown out the window - it doesn't have to be run. If you can orient it to this degree, well, why run it?

THE THETAN'S HANDS

There's an interesting trick on this. This process is to run on a preclear who's still inside his body. Get a thetan to start using his "hands" - his postulated hands. How do you suppose he moves an arm? He's got a beam one way or another. There's a dozen ways of hooking these things up. But he'll have a beam going to various energy deposits which give this arm action and inaction.

Every thetan still has a potentiality of putting an energy beam down each arm. Get him to do this weird little trick. Get him to take those beams and go through all the motion necessary to move his arm without the arm moving. He'll feel so strange for a little while.

You say, "Get the sensation necessary to move your arm in, an inch." And the first time he does it he'll get a twitch on the arm. He'll finally be able to get what beams he's using free for his own use. It's very interesting.

Going through the same actions he would go through to turn his arm, move in, move it back, move it around (without doing the actual movements). Have him close his eyes. It's just as though you were postulating the muscular action of an arm, but actually move the beam, not the arm. Some of them are handling that whole arm from way up on the shoulder. Sometimes it's actually in the finger.

This MEST arm is getting less and less real to him. And this beam is getting a little more real to him. Sometimes he'll hit a body facsimile with horrible hands, just as he has a facsimile of other past bodies. It's not really his body at all. Not any more than Homo sapiens' drape-over is his body.

With a lot of preclears it's totally unnecessary. I'm talking about a preclear who's pinned down in the body. You can't get him out, something of the sort. If he starts feeling nauseated, depraved or degraded or something like that, just keep him at it. Degradation is just not-beingness and unable to use force, that's all it is. It's the emotion of "I cannot use force." It's a can't.

Then make him hold his head still but use all the mechanisms necessary to move his head. Make him get the sensation of moving his head without moving his head. You'll have ridges going pong and pang and headaches turning on and off.

And the next thing, get him to shrug his shoulders and leave his MEST shoulders where they are. And he'll find out where he's using all these actions and it becomes elementary to him.

And then all of a sudden, even though he's located in the center of his head, he'll just move right on out. Not only that, but your thetan will come out, you might say, fighting. Your thetan will come out in a state where he can pick up a book on the table and flutter its leaves. That really upsets people. But you've demonstrated to him that he can do it.
Let's put this willy-nilly at Step 4. Just exercise the thetan's beams while he's still in the body. It's a very fascinating experience.

You're overcoming, when you do this, the automaticity imposed by the body, and that Homo sapiens' body which your thetan is packing around is a last line of automaticity. When this body is dead, the thetan isn't there at all, so he knows he's very much worse than dead. So he has no place to go but to report back to something or other.

GOALS OF LIFTING

With Body Lifting, you will finally get him so he is throwing that body around the room like a sofa pillow. You make him hurt himself (lightly) every once in a while.
Just keep him at it. Make him win every time in lifting it and he'll be able to throw his body around like mad.
He'll consider this as absolutely nonsensical, ducking into his head.

Because he's in there pitching and agreeing with the real universe, instead of the actual universe, and so he takes a look at the actual universe and throws himself some mock-ups there and all of a sudden says, "Well, not so bad," and you got release from tension.

Any time this power action (lifting and the like) seems to be slacking off, you've just agreed too long with the real universe, so you sit down and do a few mock-ups.
It isn't that you draw power out of the mock-ups or anything strange or peculiar like that. It's just that concentration on the real universe gets a fellow back below a certain point into flows. And he wants to use them, therefore he gets rather obedient to them.
He gets up above a break point, however, and above this point he doesn't give a damn. But you have to get him just so high before it really has no further effect on him.
Force is random effort, and effort is directed force. That break point is a very specific point, where he simply gets way out away from something and he says, "Jump," and it of course promptly jumps. He doesn't use a beam, he makes it jump with a postulate, instead of taking the intermediate step of throwing beams on it.

UNMOCKING

Your technique that goes up from there (Lifting) specializes in unmocking and mocking. He goes out and selectively unmocks MEST objects, particularly bodies. Remark: "spotting" other people is a gradient of unmocking other bodies.

Rising Scale Processing is above that level.

Mock-ups of one's own universe and unmocking the real universe produce some singular results. While you're lying on the couch, put out anchor points and then unmock the couch - put something of your own creation below the couch. And then unmock everything else but the beingness of you, the anchor points and that mock-up. In other words, unmock the real universe. Unmocking is done carefully within his own frame of reference. He doesn't unmock for other people. Unmocking leads to a fellow just sitting there and no body. He doesn't feel any body. But at any moment you can re-mock it up.

You never ask him to unmock his body at all. It'll just disappear on him. You point it out to him afterwards his body wasn't there.
He says, "That's right. The body isn't there."
"Well, why does your body have to be there now? Why don't you just move out two feet behind your back?"

CHAPTER B6 - OTHER PROCESSES

POSTULATE PROCESSING

Postulate Processing is a very easy thing to do, and is so easy that it's very often neglected, but it is part of Step I of every Operating Procedure we've had to date. Changing the postulates of a preclear would be the most effective process of all, and if you could just do that without processing any space or any energy or any objects or anything of the sort, you'd really be there, because it's the highest level of existence. Changing postulates comes as the highest level of process, and the highest level of that is, to change a postulate you just make a new postulate. Now, when he's had too much to do with space and energy and he's rather aberrated, he has to find out when he made one postulate in order to make another postulate. Down from that, he has to examine all sorts of mechanisms of thinking, has to examine all sorts of understandings, before he can finally change the postulate and then he still can't change the postulate. Well, the trouble with him is he's snarled up somehow about space and energy.

As an auditor, what's the best way to free him? The remaining steps of the first five are the best way to free him. Just find out, is he changing postulates by making new postulates, or is he ransacking the past? If he's ransacking the past, to hell with it!

People are afraid of postulates. Well, naturally, if you wanted people to function as laborers or slaves or something of the sort, and get trapped, what would you scare them off from? Postulates. Therefore, you would give them something like stage fright. This is to say, "You cannot make a postulate or do anything that will affect a large number of people without their consent".

So let's take that as the first mock-up that you give a Step Two. It's a gradient scale of mock-ups which cure him utterly, absolutely. forever of anything even vaguely resembling stage fright.

Ron proceeds to describe the process in detail.

The next series of mock-ups is making them command people to do things. Have them be willing to command people to their deaths and detriment.

Embarrassment, afraid to do, lack of poise - you're solving all of these things then, with just those two steps: stage fright and commanding people.

Part of this step is Be at various sizes. That's everything from no size to enormous size. And back and forth

Postulate processing is the highest echelon of processing. If you want to rehabilitate that then you'd certainly better use material and mock-ups and so forth which rehabilitate his idea that he can make a postulate and make it stick, and this is best done by mock-ups and so therefore he comes up tone scale on mock-ups with great

rapidity. He doesn't come up fast using flows and agreeing with the MEST universe for the good reason that the more you agree with the MEST universe, the more it disagrees with you.
Postulate Processing is trying to get far enough up-tone, which is to say use and be influenced by energy so slightly, and be able to go up so high above any necessity to need it, that one simply says, "Let there be light."
That's your theoretical level.

CYCLE OF ACTION PROCESSING

1. Cycles of Action in Processing

Cycle of Action Processing belongs under Step Four because interrupted cycles of action say, "Stop." Stop is at zero and it says, "There isn't any more space." If he has no more space to operate in, that means he has no more beingness. No more space is stop. This is death, by the way.
Start running cycles of action: increase and decrease and start and stop and you'll pick him up anyplace he is stuck on any cycle of action. So just by increasing and decreasing, starting and stopping anything, this guy will complete, eventually, all the cycles of action he has ever tried to engage upon in the MEST universe. The trick of the MEST universe is that it won't let anybody finish a cycle of action, because its vectors are 180 degrees in reverse. When you say a person is stuck on a time track, he is stuck on an incomplete cycle of action. That means he's got too much energy in one lump about something that he has nothing further to do with, and that energy may be representing something, which is symbolism, or it may be the actual energy he was working with at the time.

2. Running Cycle of Action Processing

We just walk the preclear into this. We found he couldn't destroy a lot of things in mock-up. Get him to execute a small volume destruction of a small number of them. Finally he can do a large volume of destruction and get very close to an ultimate destruction in his mock-ups. And when he can do that on that subject, it means he's rid of an awful lot of aberration. He can mock up then in excess of any facsimile he has on the subject.
Remark: this idea should be viewed with caution, as destroying in mock-up is different from just making it disappear - or as-is it, which is a later concept. Destroying mock-ups by not-is-ness or mocking up destruction is probably a very limited technique, not therapeutic in any large quantity, and its excessive use might have contributed to the falling in disuse of Creative Processing.

Get Start, Change and Stop on a chain of thought. Let's start a guy thinking about some thought or other on some subject. Now let's increase the amount of thinking he's doing. Now let's decrease the amount of thinking he's doing. Now let's stop. Work until the preclear can start thinking about anything, increase his thinkingness about it, decrease his thinkingness about it, and stop thinking about it. For example, guitars and guitar strings. Cars and car tires. A guy you don't like. You're just working with the control of associative thinking, when you're doing that.

3. Reversing Cycles of Action

Cycles of Action as they relate to space, energy and objects, that's what's important. Cycle of action combined with mock-up produces the dog-gonedest technique. It's one of the most interesting techniques but it's spotty. It might produce for you some very excellent results and it might not. But the theory is this: the preclear is trying to carry out some cycle of action in the past which he's been unable to finish. There's a formula on the subject of rehabilitating a thetan. Take the general behavior in the MEST universe of space, energy and objects as they interrelate to one another, and run mock-ups on their doing the wrong thing, like planets which repel with their gravity, water which dries things, light that turns everything dark when it shines, etc.
Reverse the action of energy, heat / cold, things falling upwards, and include electronics, like people zapping each other, etc. Run cycles of action at random with mock-ups, not on anything in particular. Get out of agreement with these cycles of action. Do it in disagreement with the MEST universe. Run it backwards. Be born in a coffin and die in a maternity ward or any way you want to, but finish cycles of action. What's the cycle of action as a thetan? Well, that's being big and getting smaller. So you have this big beam of light and have it get smaller. The darnedest things will turn up.

RISING SCALE PROCESSING

Rising Scale Processing is one of the phases of Postulate Processing which enables a preclear to shift his postulates, well before he is up-tone - this will work on a VI or V case level.
This is one way of doing Rising Scale Processing. Explain to your preclear that you've got this scale:
survive / dead; right / wrong; ...
"How right do you think you are?"
"How responsible do you think you are?"
"How responsible do you want to be?"
"How much do you own?"

"How many people could you be if you had to be?"
You just go across the scale like that.
Remark: some of these levels seem to be much easier than others; so it has to be done on the right gradient.

There is the second method of doing Rising Scale Processing. This method is senior to any flow processing or engram processing that you can do. They don't require any information or any qualification on the scale that they are working.
You merely say, "There are two conditions: Surviving and Dead. Is that right?" And he says, "That's right".
"Get the concept of being dead. You got the concept of being dead? All right. Now shift it towards surviving."
"Oh, yes, I can do that."
"All right, let's do it again." ....
(After a few times)
"Now let's go on to the next one. There's a gradient scale, that is to say, degrees of being right and degrees of being wrong."
"Get the concept of being wrong." "Yes."
"All right. Shift it up toward being right. Now get as close as you can to being (absolutely) right."
(Do it a few times).
You're shifting his postulates using extreme ranges. So you're just jumping from the bottom to the top.
After going through the whole set of dichotomies, go right back to 'dead to survive'. You just go around in circles with this chart of attitudes. It is a manhandling process. It just literally takes this guy by his bootstraps and boots him up the tone scale. Their whole endocrine system is liable to turn on with it. The pineal - that mysterious, mystic gland of all mysteries - is liable to turn on. Fac One will turn it on - if you just run a Fac One. But you can turn on a pineal every once in a while with this sudden jump process on the Chart of Attitudes.
There is this drill about starting, increasing, decreasing and stopping thought chains - it's beneficial in assisting one's ability to make postulates and uncreate postulates. And you can do this by rising scale, not by running flows. But if you can't handle your thought flow, if you've got a stream of consciousness running, you're going to have a hard time with postulates.
You could get yourself a flow kind of process here.
"Get the concept of being dead." / not being dead.
Surviving / not surviving. Trying not to survive, other people keeping you from surviving. Those are all flows.
Rising Scale Processing: it's a method of changing postulates - this is the essence of Postulate Processing, which is any process which permits an individual to change his

postulates - besides old Engrams. You run out some engrams and of course you change the postulates in it.
The thetan simply creates by making postulates. He uncreates by changing postulates and unmaking postulates.

ILLNESS, SOMATICS AND HEALING

1. The Importance of Structure

It is very silly to stop the body's flows. How the dickens can arthritis dissolve if the various glandular secretions in the blood stream that pick up calcium don't go through the area? Or if the blood flow is slow through the area? So you get deposits, just as a river when it turns a corner leaves silt.
Don't try to solve it in terms of physical structure. True enough, a person can get sick. He can get sick from bacteria. Bacteria exist as far as he permits them to exist. If he's down tone scale, he'll permit bacteria to exist like mad. So he has bacteria and everybody has agreed, ever since Pasteur, that all these diseases were caused by it. Sure enough, they probably were. There were other factors involved, but there's still bacteria.
The preclear can get sick from this cause, yes sir. The GE has agreed for a long time that he suddenly and inexplicably became sick. Well he went into apathy and didn't observe bacteria any more. There's no reason why he can't look at bacteria. They can shoot a guy up with penicillin or something like that, or make him well from bacteria and fever. Of course, it is true that the bacteria can't fasten upon him unless he's weak in some fashion or another.
As far as a permanent structural goal is concerned, the devil with it! Don't let your fellow get operated on or have his tonsils removed or something of the sort, or teeth pulled on the theory that this is going to alter his condition permanently. That won't. This is a chronic condition, it's something that extends over a long period of time. If it extends over a period of time, his havingness on it is very great. So it isn't going to be solved by tinkering around with surgery or something of the sort.
Remark: although not resolving the underlying mental aberration, a structural intervention could produce some kind of a key-out.

2. Recurrence of Symptoms

Regarding the recurrence of a symptom, you always can expect a symptom to flash back on the preclear once in a while. Don't worry about it - the preclear will. Just do some more mock-ups. Exaggerate it. And the preclear, all of a sudden, will say, "The hell with this thing! Why did I ever bring this up?" They brought it up Lord knows how

long ago, as a mechanism.
You're taking a part of the body which is disowned and for which the person is not responsible. A person has decided that that part of the body is harmful to him and he has actually cut communications with it and will no let it communicate in any direction.

3. Handling Somatics

Just Gita will cure up any number of toothaches fast. It's no trick at all for a thetan to pervade an area and pick up its engrams. The engrams which were the toothache happened when the tooth was a mollusk, or this or that, way back down the track someplace.
You get a fellow with a terrible stomach ache, just make him move that stomach ache around a little bit - have a statue with a stomach ache or a doll with a stomach ache or something of the sort, get him to transfer that stomach ache to something else somewhere else and transfer it around a little bit, he won't have a stomach ache anymore.
Or have him mock up his stomach out in front of him and have it ache out there. If you change location of something, you bring it under control.
If the thing is really energy and he really believes in energy just fully and deeply, he'll have trouble with changing the location of something.
Conditions like ringing in the ears, pain in the knee, seeing blurredly, happen because he has built up one flow that has tended toward stop. The condition will spring - all you have to do is demonstrate to him that he can start it. And having started it, you then increase it. And having increased it, then you decrease it. And that works with any chronic somatic.
You can knock the thing flat very swiftly, simply by exaggerating its condition and then minimizing its condition until the preclear realizes that he is actually in control of it. Exaggerate the condition which is feared.
There's a Creative Processing Assist. If he's hurt his thumb, give him new thumbs. Process parts of the body. mock up parts of the body, give him superfluity on parts of the body. Break the back of the MEST universe motto, "It shall be scarce!"

4. Acute Conditions

If it's an acute condition, just had an automobile accident, yes, you can solve the reason he has automobile accidents. But emergency surgery or surgery which is directly addressed to an acute illness is superior to auditing.
The moment he's had the surgery, however, run out the whole incident and the engram. He'll get well much faster if you do it that way.
So here's an acute state of disease, and here's a long chronic state of disease. Well, it

doesn't do any good, really, broadly, to address surgery and drugs and monkey business and all sorts of cures and vitamins.

5. Conclusion

Remark: Rules were later developed against addressing chronic somatics directly, based on the finding that the chronic somatic is actually a justifying mechanism for further disabilities or for not taking needed responsibility or decisions. If the somatic where taken away suddenly and isolatedly by a process like the above, without handling the underlying condition that put it there in the first place, it would just be replaced by another one.
The kind of process described would modernly be categorized as an assist process, to be applied to acute conditions only, with little underlying aberration to hold the addressed condition in place.

Don't worry about healing at a distance until you can heal instantaneously up close. Be the thing, and then be it perfectly, and then be something else. Don't go on being it. It wins then too, and you stay up scale.

CONTROL AND HAVINGNESS

If you have a problem with a preclear who still can't get out of his body, it will always solve on this one.
Having to have a body, needing to have a body, having to be able to control a body, having to be able to own a body, having to be able to protect a body, having to protect people. And not doing so, all the way down the line.
Just the sub-zero tone scale, positive-negative. You could run these dichotomies back and forth. But what's it boil down to? Having to have a body, and trying to avoid having a body.

Control is slightly different as a technique. Being able to control a body, not being able to control a body. Wanting to control a body, not wanting to control a body, brings in Have and Control at the same time.
To own is to operate. You're going upscale a bit, you see, when you talk about control. But it's a very funny thing, that Control is better than Have, really.
Being guilty, or being worried, will produce some results, yes. But having to have and not having to have hits it right on the button. And trying to control and not trying to control hits it on a little higher button. Those are two buttons. They're standing out there very isolated and no other flows work like those.

BE, DO, HAVE

Instead of processing too much space, energy and time as such, you could process beingness, action and object. Or instead of processing, as you have in the past, thoughts, beingness, object, abject and so on, trying to get at it like that - you can process directly space, energy and object.
Space, energy and time, because this time is just have-have not, that's all. You can process that directly and in that wise you can straighten a preclear out and make him run like a gazelle, but you have to rehabilitate force in order to do any of it. And force of course is the middle ground, and the way you get force is space and particles, which are objects. And that is the way it is done.

DICHOTOMIES

Dichotomy means yes and no - positive and negative.
"Get your agreement to have (blank)."
"Get your disagreement in having (blank)."
"Get your agreement to not have (blank)."
"Get your disagreement in not having (blank)."
Of course, that's slow freight.

RESPONSIBILITY

Running the dichotomy of Responsibility and No Responsibility:
"Do you want to be responsible?"
"You don't want to be responsible"
"The beautiful sadness of being responsible"
"The ugliness of being irresponsible"
"The joy of being irresponsible"
"The joy of being responsible"
"The glee of being insane"
"The horribleness of being insane".

You have to clear up agreement with the MEST universe in terms of scarcities and enforcements which comes down at last to a craving, a shortage, terrible shortage. And it solves on this. You have to have it, you can't have it. If you just ran that on any injury or obsession or compulsion:
"Now you have to have it. You have to avoid having it." run alternately - it's a process all by itself.

If you knew about what responsibility was and you just work responsibility and no responsibility as a dichotomy, why, you could get to solve cases.
If you get terribly desperate with a preclear some time or another, and they've got some kind of a chronic somatic, just sit down and grind the damn thing out.

DRILLING THE PRECLEAR

This is just a little two-bit technique, get a mock-up of stones drilling your preclear. Get a mock-up of the stone and the mock-up of the preclear's body, and have the stone saying,
"To the rear, march, to the rear, march".
And have the fellow going like that and so on. He will all of a sudden get terribly groggy. Why? Because the MEST universe has been ordering him around and invalidating his postulates left and right.

CONVINCING

If you were to run this in flows, which you're not going to run it in, you'd just run,
Trying to convince people.
People trying to convince him.
Others trying to convince others.
That is a terrific process, because it has such tremendous abstraction in its content. But if you didn't understand what Q-1 was, you'd get upset about it.

WILLINGNESS

Those parts of the body which are ill are those parts of the body he can't be - boy, is he limited. So you just ask this preclear, "What things aren't you willing to be?" and then make him mock himself up as those things. That's a fantastic technique.

CONCEPTS

Freeing a thetan by concept and feeling, in various other ways, present and future, by dichotomies and tone scale - we've been covering all of this.
"Get the concept that you need a body."
"Get the concept that you don't need a body."
The feeling is quite different than the flow. Aesthetics are very good.

BEINGNESS AND VALENCES

One of the slippiest tricks in Kipling that you can tell a preclear to do, is tell him to repeat his own name. Repeats his own name, repeats his own name, "Well, who am I?" And he gets this horrible funny state of being but not identified. It's an interesting experiment. If you get a little kid to do this, you'll talk him right out of this universe. It wears his name out because that's just an identity. And therefore it's an object so therefore it can be used up. The one that can't be used up is his own beingness. Who is he? He's him - that's who he is. As far as beingness is concerned, he's who he decides he is, he's not who somebody else decided he was. And every time he decides to be somebody that somebody else decided he was, he gives up his own beingness and becomes an object.

Differentiation - get this fellow who's having trouble with his wife and get who he has her confused with. You'll find more fellows have married their grandmothers and their aunts and so forth, and the wife isn't there at all. How do we solve that? Make him create his wife (or Grandma, whoever the aberrative terminal is) and put her through her paces. And if you went on down the line, he could mock up Grandma three-dimensionally, and he could look at all his facsimiles about Grandma too - when earlier she was occluded. He wasn't able to command, control or locate, or even get into a reasonable agreement with, the control and location of Mama in time and space. Control is simply locating something in time and space. Self-determined creation would be creating something to control.
Go up and down the track and find all the people that he wouldn't like to be like. Then have him mock up these people and make them do things he likes to do. It'll practically knock him out.
The most effective mock-ups you get is when he mocks up himself as somebody he detests. You know, put on their body as the mock-up. And then has himself being butchered by his own body mocked up there in front of him.
"Mock yourself up as grandpa." "Spit on the floor. Get yourself scratching yourself. Get yourself being mean to everybody in the neighborhood." "Now, mock up grandpa out there doing all the things you'd like to do." "Oh, no!" When you get through with that, it isn't that he's now willing to be grandpa - he doesn't care. He's no longer concentrated on that point of space; so he has that much more space.

DOING THE ASSESSMENT

Before you do SOP Issue 3 you set up your E-meter, and you do your creative and destructive assessment, assessing the items and terminals a preclear can / can't create / destroy - especially the "cants". If you don't have a table or an assessment list,

just break it down by dynamics.
You are assessing against a cycle of action, like:
- Start, Change, Stop;
- Creation, Alteration, Destruction;
- Be, Do, Have;
- Space, Energy, Time.
These are some of them. A great big assessment would be every point of our cycle of action, and every cycle of action, against every noun that you could collect anyplace. You're asking him, what can't he create and what can't he destroy - dynamic by dynamic. That could also be phrased as, what is he unwilling to create, what is he unwilling to destroy.
This is how you do an assessment. Just say, "Would you create (destroy) ...?" If the preclear starts qualifying, this preclear's worried. Get this preclear unworried and give him some more assessment.

An assessment, just at the beginning of the case, will not show up as much as an assessment taken a little bit later in the case. Run the case a few hours, and take another assessment. The reason for this is, you've shifted the values of the preclear.

The reason for taking an assessment on this case, is wanting to know what he couldn't do. We wanted to know where his inabilities were. The thetan is about as sane as a spinning mouse when you first get him out.